The Missionary Herald

VOLUME CV JULY 1909 NUMBER 7

NINETEEN young people quite or nearly ready to enter upon work in several of our mission fields have recently spent a week in conference with the officers of the American Board and with others well qualified to instruct and assist them in different aspects of the great work to which they have devoted their lives. The percentage of them who go to China is unusually large. The following are their names as grouped and numbered in the picture which faces this page. 1. Edwin Dwight Kellogg, Bangor, Me. 2. Rev. Harold Irving Gardner, New Haven, Conn. 3. Rev. Obed Simon Johnson, Oberlin, Ohio. 4. Rev. Arie Benjamin De Haan, Oberlin, Ohio. 5. Wynn Cowan Fairfield, Oberlin, Ohio. 6. Gertrude Chaney, Oberlin, Ohio. 7. Alice Rogers Ropes, Bangor, Me. 8. Louise O. Unger, Chicago, Ill. 9. Grisell M. McLaren, Cleveland, Ohio. 10. Sarah Diantha Seymour, Springfield, Mo. 11. Rosamond Cozad Bates, Cleveland, Ohio. 12. Delia Dickson Leavens, Norwich, Conn. 13. Nellie Alice Cole, Oberlin, Ohio. 14. Lucy Irene Mead, Chicago, Ill. 15. Fanny Gertrude Noyes, Oberlin, Ohio. 16. Mary Estelle Vanderslice, Greer, S. C. 17. Clara Childs Richmond, Dalton, N. H. 18. Marion P. Wells, Worcester, Mass. 19. Susan Grant Davidson, Peterborough, Ontario.

The Conference Group

THE program for Conference Week is of necessity a good deal the same year after year. Each new group of missionaries going forth to the field requires coaching in much the same lines as those who preceded them. While the fund of experience which the officers of the Board have to draw upon is continually accumulating, and they are able to bring out from the treasury of it things new along with the old from year to year, the main body of their instruction has to be repeated at each recurring conference.

Conference Week 1909

The topics of conference on the first day, Thursday, June 3, were upon the business side of the missionaries' calling, Mr. F. H. Wiggin outlining its relation to the treasury of the Board, and Mr. John G. Hosmer explaining its connection with the Publication and Purchasing Department.

On the second day Home Department matters were laid before the new missionaries by Secretaries Patton and Eddy, and their service to the Editorial Department was detailed to them by Sec. W. E. Strong. In the afternoon Dr. John C. Berry, of Worcester, advised them as to the physical life of the missionary.

On the third day matters more personal to the missionaries in the manner and ordering of their private life were dwelt upon by Secretary Bell and by Prof. E. C. Moore, of the Harvard Divinity School, with counsel as to their intellectual life.

The fourth day was Sunday, when the young missionaries formed in smaller groups to speak at different churches: one group at the North Avenue Church, Cambridge, in the morning, others at the Harvard Church, Brookline, and the West Newton Church in the evening.

Monday, June 7, the fifth day, was given to consideration of more public aspects of the missionaries' life and work in the foreign countries to which

they go, under the guidance and instruction of Secretary Barton. On the sixth day Sec. E. E. Strong and Secretary Barton gave them counsel touching their life as members of particular missions and agents of the American Board.

On Wednesday, the final day of the conference, after an address upon "The Spiritual Life of the Missionary," by Rev. Howard A. Bridgman of *The Congregationalist*, the company gathered at the Central Church, where the sacrament of the Lord's Supper was celebrated and a quiet hour spent in conference with one another. In the evening a farewell service was held in the same church, at which the pastor, Rev. J. H. Denison, presided; each of the nineteen new missionaries spoke briefly, and an address was given by Sec. D. Brewer Eddy.

Each day of the conference opened with a devotional service, led successively by Rev. Frederick E. Emrich, D.D., superintendent of the Massachusetts Home Missionary Society; Rev. Frederick H. Page, of Waltham; Rev. Daniel W. Waldron, superintendent of the Boston City Missionary Society; Rev. J. Edgar Park, of West Newton; Rev. Jay T. Stocking, of Newtonville; and Rev. William A. Knight, of Brighton.

On Thursday afternoon and Saturday morning the young women of the group met in conference with representatives of the Woman's Board in their offices.

Teaching Missions in the Sunday School

THE article in the April *Herald* on "The Sunday School Teacher and Foreign Missions" has called forth an expression of much interest from one who has been a missionary in Spain since 1892 and is a Sunday school teacher of twenty boys, chiefly from fifteen to seventeen. This interest takes the form not simply of general approval, but of suggestion as to additional ways in which Sunday school scholars may be interested in missions and missionary work. This teacher suggests the advisability and helpfulness of closely associating modern missionary work with the regular Sunday school lessons as they are presented to the class. This can be done especially well with those parts of the Bible which have a local connection with the same countries where missionary work is being carried on today. Recent events on the mission field centering about Tarsus cannot but lend interest to study of Paul the apostle's life and work in the same region of country. Then when it comes to illustration from modern life of truths and lessons in the Sunday school teaching, this missionary teacher makes the excellent suggestion that the biographies of such missionary heroes as Dr. Livingstone and Dr. Paton may be drawn from quite as serviceably as other well-known historical characters. In this way the Sunday school scholars would gain missionary information at the same time that they have the truths of Bible teaching forcibly impressed upon them. This teacher suggests that larger use might well be made of such illustrative material from missionary history and biography by those who prepare the Sunday school lesson helps.

The Superiority of Moral Forces

AMID the tumult of revolutionary upheavals in Turkey the superiority of moral force over mere brute force was demonstrated in more than one instance. One case of it is described as taking place within the Parliament House. When thousands of mutinous soldiers, fully armed, filled the square of St. Sofia, and other thousands of excited populace crowded the neighboring streets, a committee from the rioters entered the assembly and insisted on certain demands. One of the deputies, an Armenian, it is said, rose in his place, regardless of personal danger, and replied to them: "The Chamber of Deputies, which is the highest representative of the nation, cannot enter into discussion with you. After respectfully presenting your demands you must withdraw from this place so that the chamber may conduct its discussion independently. The cham-

ber is not afraid of any one; it fears only its own conscience." The effect of this answer upon the deputies is said to have been electric. It gave courage to them all and the committee was obliged to retire, leaving them to pursue their deliberations without armed interference.

A still more noteworthy example is instanced in connection with the Central Turkey College at Aintab. That city, though in close proximity to the region which suffered most severely from massacre and other violence, was very largely exempt from disturbance. The explanation given of it is that the firm and decisive course of the college authorities, most of them Armenians, in dealing with the mutinous students a few weeks before had such decided and impressive a moral effect upon the community that its lawless elements were restrained and did not venture upon any violent outbreak.

American Interest in Turkish Affairs

A LONDON paper comments upon the fact that during the acute stages of recent revolutionary turmoil and violence in the Turkish empire the cablegrams which appeared in the American press, in spite of the greater cost of sending messages across the Atlantic, were considerably fuller than the telegraphic dispatches published in the English papers. It reads in this fact a sign that the American people are more generally and keenly interested in Turkish affairs than are the people of Great Britain, and attributes this interest especially to the work of American missionaries within Turkish territory.

A Memorial of Alfred Snelling

THIS is in the form of a little booklet of eighty-three pages recently published. It is not intended as a biography, but simply as a sketch in outline from the letters and diary of Mr. Snelling which may serve to keep his life and work in fresh remembrance. Mr. Snelling went out in 1888 as a missionary of the American Board to Micronesia to fill the vacancy left by the death of Mr. Logan at the Truk Lagoon. After some years of service there his relations with the mission became inharmonious and he took up independent work on another island. His death occurred in 1905, after some weeks of exposure in an open boat which lost its way at sea. Some copies of this booklet are in the possession of the American Board and will be supplied, at twenty-five cents a copy, to all who may apply for them to John G. Hosmer, 14 Beacon Street, Boston.

A Missionary Factory

DURING its seventy-five years of history Hartford Theological Seminary has graduated ninety foreign missionaries. That is quite a proportion of the total number of alumni, and the ratio has increased in later years. There are fifty-three in the work in 1909. The contribution which this seminary has made to missions, both at home and abroad, was marked in the recent anniversary exercises by the addresses of Rev. Henry H. Kelsey and Secretary Barton on Alumni Day and at the public celebration by Secretary Herring and President Capen. The increasing significance of missions in the life of the Christian Church was emphasized through all the exercises, as, for example, in the noble address at the graduation by Pres. Woodrow Wilson.

Modern World Movements

THE Student Volunteer Movement has recently put in print a shapely pamphlet of thirty-two pages, entitled, "Modern World Movements: God's Challenge to the Church." It contains the address delivered in the Royal Albert Hall, London, November 21, 1908, by Mr. John R. Mott, so well known for his missionary leadership. The basis of this address is the rich fund of missionary intelligence gathered by Mr. Mott in his journeying among the student centers throughout the world, and its culmination is an appeal to the Christian Church for larger comprehension, larger unity, a larger dynamic, a larger enthusiasm, and, crowning them all, a larger sacrifice, especially

upon the part of young men and young women who still have the major part of their lives to give to the service of Christ. To assist in giving as wide distribution as possible to this valuable pamphlet, it will be furnished at five cents a copy, or twenty-five cents for ten copies, upon application to John G. Hosmer, 14 Beacon Street, Boston.

A Musician Missionary

WE chronicle this month the sailing of one new missionary. Miss Florence S. Allchin is the daughter of Rev. and Mrs. George Allchin, who for twenty-seven years have been connected with the Japan Mission. She was born in Osaka. With the exception of a year and a half, while her parents were on furlough in America, she spent the first fifteen years of her life in Japan. On coming to this country, in 1899, she entered the high school in Newton, Mass., from which she was graduated in 1902; she then entered Simmons College in

MISS FLORENCE S. ALLCHIN

Boston, graduating in 1906. Since then she has taken a course in the New England Conservatory of Music, at the same time being engaged in church work in connection with the Central Congregational Church, Boston, of which she is a member. The Japan Mission has asked that she be sent as a teacher of music in connection with the Doshisha, and it is a great joy to her to accept this call to labor in the land of her birth. The Woman's Board of Missions for the Pacific has adopted her as one of its missionaries, and after a brief visit with the members of that board she sailed from San Francisco on May 21.

The Missionary Thermometer Rising

AT the recent annual meeting of the S. P. G. in Albert Hall, London, the Archbishop of York presided. He spoke of the signs that the missionary thermometer is rising in the Church of England, as there was much need that it should be. In the universities, and not least at Oxford, he said, there is among the choicest spirits a missionary movement that will one day rank among the great Oxford movements of history. He sounded a note of warning to the Church of England against the chronic danger of going to sleep unless there be a special effort in missionary directions. A church capable of turning her back on her Master's call to convert the world would never have enough vitality, he insisted, to convert her own country. The church must give to this work the best she has, both in religion and men. She must not offer other people less than the full measure of truth which she has received from the Lord. Such a message alike of caution and of hopefulness comes with special weight from a man in whom the missionary spirit has been so abundantly manifest, and is no less timely for the free churches of this and other countries than for a state church, with its establishment and ample endowments.

The Death of Mr. Bruce

WORD has come that Rev. Henry James Bruce, senior member of the Marathi Mission of the American Board, died at Panchgani, May 4, at the age of seventy-four. Mr. Bruce was born at Hardwick, Mass., February 5, 1835. He was graduated from Am-

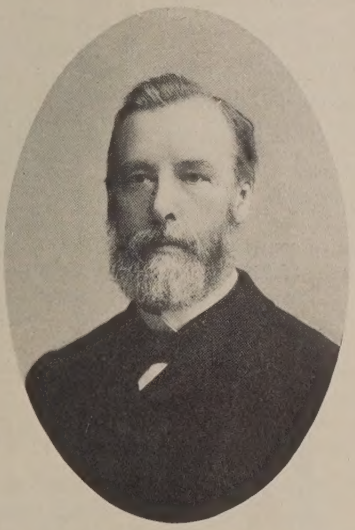
herst College in 1859, and from Andover Seminary in 1862. Ordained September 11, 1862, and married to Miss Hepzibeth P. Goodnow, of Sudbury, Mass., October 7, he embarked from Boston on the 29th of October. They were stationed at Khokar and Rahuri, in the Ahmednagar district, till 1878, when they were transferred to Satara, which has been their home until recently.

Mr. Bruce was a man of excellent abilities, a superior scholar, thoughtful, deliberate, methodical, serious, while not wanting in a sense of humor. His opinions, studiously formed, were held with much firmness. His chosen lines of work were evangelistic and literary. His taste for nature study led him to publish much upon the birds and flowers of India. By means of his "Columbian press," purchased and operated at his own cost, he ministered extensively to the need of the natives for Christian literature. Between 1890 and 1899 he published 3,010,713 copies of tracts, amounting to over 5,000,000 pages. The work was laborious and expensive, but was so highly appreciated that he resumed it again on his return to India.

Mr. Bruce abundantly fulfilled what President William A. Stearns and Professors Hitchcock, Tyler, and Seelye of Amherst College prophesied of him: "His whole course here and character, both literary and religious, are such as enable us to speak of him in terms of strong commendation. As a student he was ever diligent and persevering, always at his post, and highly successful, securing a high rank as a scholar. As a Christian his influence was always on the right side."

Dr. Robert A. Hume writes of him as follows in the *Dnyanodaya:* "For forty-six years he was a faithful friend of India, for whose elevation he spent his life. He who seeth in secret can alone adequately appreciate the value of Mr. Bruce's diligent and devoted service. If every Christian and non-Christian in this land were as loyal to his God and as strenuous in devotion to his country as was Henry J. Bruce, India would soon be a most favored land."

Satara was the place he loved and whose interests were on his heart to the day of his death. He had removed the last year to Panchgani, where he was resting in feebleness of health



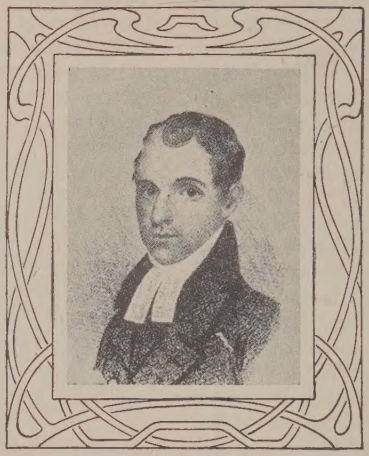
REV. HENRY J. BRUCE

until the call came to go to the home above. The body was taken to Satara, where members of the mission and friends from Wai and the entire local Christian community came together, and the acting pastor at Satara conducted the funeral service, native Christian preachers acting as bearers. It was a service of thanksgiving and praise for a long life entirely consecrated to Christ and the service of the people of India.

Mrs. Bruce survives him, and with her is one daughter, Miss Clara H. Bruce, a missionary of the Board. There are also five other children, the eldest a son in Europe, engaged in literary work, and two sons and two daughters in America. To them and to the people for whom Mr. Bruce labored so devotedly the heartiest sympathy of the friends of the American Board is extended.

Our Missions In Miniature

Marathi	
Stations,	8
Outstations,	140
Missionaries,	53
Native laborers,	519
Churches,	55
Communicants,	6,786
Schools,	186
Pupils,	7,035
Native contributions,	$2,326



SAMUEL NEWELL

Places Where Missionaries Reside

Ahmednagar
Bombay
Panchgani
Rahuri
Satara
Sholapur
Sirur
Vadala
Wai

THE MARATHI MISSION

AMERICA, discovered by the fortunate mistake of Columbus when looking for India, was the country which began Protestant mission work in the Bombay Presidency.

India is a land of marvels in fact as well as in fancy. The Hindus are not a historical people, their records being mythical down to the Mohammedan invasion, about 1000 A.D. Their sacred books tell of mountains 600,000 miles high, of the River Ganges rising in the Milky Way and striking the moon in its descent to earth, and numberless other wild tales. Still the highest mountains in the world are there, also the finest buildings, the largest sacred books, the subtlest philosophies, and the most rigid caste system. India has twice the population of both North and South America, though less to the square mile than the state of Connecticut. It has no city with a million inhabitants. It has been called the Mother of Religions, and is the home of all the strong non-Christian religions of the world. Man never has seen a religion more tolerant yet tyrannical, more elastic yet rigid, more tender yet cruel, than Hinduism re-enforced by caste. It abuses innocent child widows, and tenderly cares for venomous snakes and other vermin. When told that such things seemed contrary to common sense, an educated Hindu said, in all seriousness, "Common sense has nothing to do with our religion."

The first missionaries sent out by the American Board reached Bombay in 1813, after a wearisome journey of many months. The mission they planted took the name Marathi, because its work was chiefly with that people, of whom there are about 18,000,000. Bombay was for some years the only station. Now there are seven others in the interior, of which Ahmednagar, Satara, and Sholapur are the points of an equilateral triangle 150 miles apart. Within thirty miles of Ahmednagar are

Sirur, Rahuri, and Vadala, and twenty miles from Satara is Wai. Sirur, Vadala, and Wai are the only stations not near a railway, and these are within about twenty miles.

The aim of the missionaries is to be all things to all men, if by all means they can save some, to reach all castes and classes and set them in the way of His steps. For this purpose many means are used, evangelistic, educational, medical, literary, industrial, and humanitarian.

Bombay is the port of entry for India on the west, and in many respects its most important city. It is about equal in size to Calcutta, nearing a million population. Here Dr. Abbott, secretary of the mission, works with members of other missions in revising the Marathi Bible, editing the mission weekly paper, preaching and lecturing in English and Marathi as time allows. Mr. and Mrs. Hunsberger, with others, are making a success of a coeducational high school and its feeders. They superintend the School of Arts and Crafts, with laundry and other industries that teach the dignity of labor as well as help in self-support. A school with fifty-two blind children, under Miss Millard, combines bead and cane work with music and general school work to help make hopeful and happy those whose lot is generally considered hopeless. Mr. and Mrs. Smith and Mr. Karmarkar conduct work on evangelical lines for men and women. Mrs. Karmarkar, M.D., has her hands full of medical work, much of it for high caste women. Of the 45,500 patients in all the medical institutions of the mission during 1908, Mrs. Karmarkar treated about 5,400. A dispensary costing only $5,000 would greatly facilitate her work. The church, with its Sunday schools and Christian Endeavor Societies at all the stations, is the central agency in bringing men and women to know the Lord.

Along the west coast of India, about twenty miles from the sea, runs a range of mountains about 4,000 feet high. From this range the land slopes eastward, forming an elevated plain called the Deccan. The inland stations of the mission are all on this plain, from 200 to 300 miles by rail from Bombay. The first of these to be opened was Ahmednagar, in 1831. The names of Ballantine, Bissell, Fairbank, Hazen, Hume, and others are inseparably connected with this station. There are more Christians in the Ahmednagar collectorate than in any other part of the mission. The city of nearly 40,000 inhabitants is in some respects the center of the mission. Here are the Theological Seminary, the Normal School for Boys, which trains most of our mission teachers, high schools for boys and girls, industrial schools, a well-equipped hospital for women, a Bible-Women's

ORPHANAGE AND SCHOOLS AT AHMEDNAGAR CONDUCTED BY MARATHI CHRISTIANS

Training School, and the Chapin Home for Women. Here are held the "October meetings," when many Christians come from all parts of the mission for conferences, lectures, and evangelistic services when the semi-annual business meeting of the missionaries is held.

There are about 1,800 pupils in the mission schools of Ahmednagar city, and the percentage of Christians is probably larger there than in any other city in Western India. In the heart of the city is the Sir D. M. Petit Industrial School, named from a Parsee who made a generous donation for it. Mr. Smith fought long and well to teach Christians that manual labor is not degrading. They understand it more easily when they see a profit in it. Weaving, Persian rug making, carpentry, metal hammering, gold and silver work, have been carried on for some years. Recently Mr. Churchill has given a remarkable impetus to the weaving industry by the invention of his foot power loom, which nearly quadruples the output of the ordinary hand loom. This promises much in the way of self-support for the Christians. Lace making has become an important industry for girls at Ahmednagar and Vadala. The outstations of Parner, Kolgao, and Jeur are superintended by missionaries living in Ahmednagar.

Within about thirty miles of Ahmednagar are the stations of Sirur, Vadala, and Rahuri, each with one or more resident missionaries. At Sirur is an active Christian community. Here was the first industrial school of the mission, begun by Mr. Winsor, who later introduced the sisal plant, which supplies the best fiber for ropes and matting, and for his industrial efforts received from the English government the Kaisar-i-Hind medal. Government has given liberal grants, particularly to industrial schools at Sirur and Ahmednagar. At Sirur as well as at Bombay there is a school for the blind, some of whose pupils have attracted attention by their musical talent.

The Vadala district, twenty-five miles from Ahmednagar, has a large Christian community, owing much to the work of Dr. S. B. Fairbank and his children. There are twelve churches and thirty schools, lace making, and other industries. The farmer caste people, called the backbone of India,

BRAHMAN EVANGELIST AND FAMILY AT WAI

seek Christian teaching more in that field than anywhere else in the mission.

The Rahuri district joins that of Vadala, and is on the railway running north through Ahmednagar. Here Dr. Ballantine carries on medical work, has charge of nearly thirty schools, nine churches, and also industrial work.

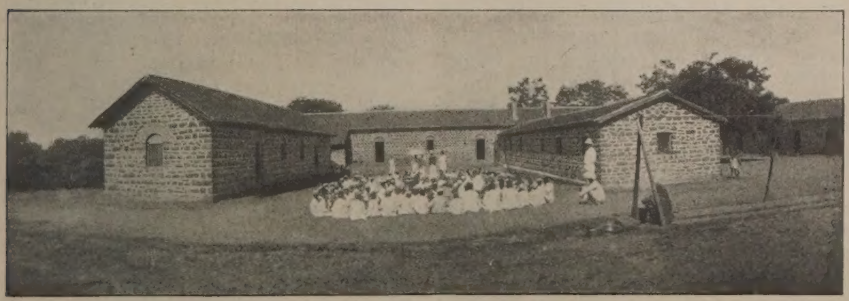
At the second point of the triangle, nearly 150 miles west of south from Ahmednagar, are Satara and Wai, cities of 23,000 and 14,000 inhabitants. There the Pharisaical Brahman spirit is stronger than elsewhere in the mission, and Christian work meets with more difficulty. Mr. and Mrs. Bruce have put the best part of their lives into it, and some of their children are doing the same. Mr. and Mrs. Lee are now stationed at Satara. Wai is a still stronger Brahman center, having some of its temples built in the bed of Krishna, one of the sacred rivers of India. Like Satara, it nestles close up to towering mountains, called by the people, "The Great Strength of God." Mrs. Sibley and Miss Gordon are names ever to be associated with the early history of the mission at Wai. Here the widows' home begun by Miss Abbott in Bombay is now comfortably housed.

Up the winding mountain road, eight miles from Wai, is Panchgani, and twelve miles farther Mahableshwar, both health resorts in the hot season. There the "May meeting" of the mission is held, and financial and other knotty problems vigorously attacked.

At the third point of the triangle, 150 miles east of Satara, is Sholapur, the newest station of the mission except Wai. The city, with nearly 80,000 inhabitants and three cotton mills, employing about 6,000 hands, is the railway center of a large agricultural district on the road from Bombay to Madras. There are nearly one hundred English-speaking families, mostly connected with the railway. The missionaries frequently hold services for them. The mission work in this district is widely scattered, not because the missionaries planned it so, but because the Lord by his Spirit thus directed his work. Some of the schools and churches are seventy miles from Sholapur. The Christian community numbers about 1,700; eight churches, thirty schools, a kindergarten training school, and industrial work for boys and girls.

Dr. Keskar, a Brahman Christian, is one of the best examples in the mission of self-support and independent, aggressive Christian work. While supporting his family by his medical work, he has done as much work as some missionaries, without cost to the mission. Development of such native forces to carry on the work is the aim of all true foreign missions.

An old Parsee in Bombay said a few years ago: "I am a Parsee. I shall probably die a Parsee. But what will become of future generations of my people I cannot say. Our old religion is not strong enough for them in these days of stronger temptations. They will either become Christians or go to the wall." Christianity is the hope of the world.



BOYS' DORMITORIES, SHOLAPUR

A SPECIMEN OF THE NEGLECTED BOHEMIANS

RESCUE WORK IN BEROUN, BOHEMIA

By Rev. ALBERT W. CLARK, D.D.

BEROUN is an important industrial center between Prague and Pilsen. During the past months hundreds of men have been working on the river embankments. These men are a curious mixture of intelligence and debauchery. Some were once in good positions as business men or teachers or officials. Drink has brought them down to a wretched life, and they labor with ignorant, immoral, drinking fellows and spend their nights in rude barracks. Towels, soap, combs, and water for a bath are to many of them forgotten things of the past. And yet these men are glad of sympathy and kindness. Our helper begged from different sources old clothes for them, visited them in their barracks, sang with them Christian hymns, sold them Testaments and singing books, and in every way showed himself a friend. Saturday evening he gave his time to them, secured a hall, and invited friends to come and give them interesting lectures. At first meetings were disturbed by their intoxication, but they soon learned that they must come sober. When I lectured to them an invitation was posted up on their barracks indicating that only the sober ones could come. And many came. It was a touching sight to see these stranded men who are struggling to get upon their feet again. Many faces were marked by deep degradation, but all were attentive to the last sentence of the lecture, and they were most cordial in begging a second visit. Mr. Porter, Mr. Adlof, and others have given their Saturday evenings to these poor fellows. Instead of ribald songs, one may often hear hymns of praise in those rude cabins. Some people of the city have been awakened to a sense of responsibility for these sad men. One hatter gave ten hats for them, and others have taken an interest in the sick.

And cheering it is that as a result of this movement a good temperance society has been organized in Beroun. For several years our men have labored in Beroun, and now we have organized a church there with fifty members. This is the only evangelical church for

scores of miles. But on every hand there is painful superstition. May the mission of our youngest church be greatly blessed!

THE BOY EMPEROR AND HIS PLAYMATE

By Rev. CHARLES E. EWING, of Hsiku

THE following story about the little emperor of China is much appreciated by the Chinese people, and may prove to be of interest to American readers, especially among the children: —

"When the day for the coronation came, or, to be more exact, the day when the little boy was to ascend the dragon throne, he was not yet four years old. The Manchu and Chinese officials were gathered in the palace with their fine garments and brilliant decorations. The little boy looked all around as if trying to find somebody. Then he turned to his father, the prince regent, and asked, 'Where is Mow?' His father did not know who Mow was; but the new emperor was determined to have him present. So word was sent to his mother, 'Who is Mow?' She said that Mow was a five-year-old boy who had been a neighbor and constant playmate. So Mow was sent for. But according to the rules of the court he could not be admitted unless he had some official rank. That was easily managed; he was made a military officer, was given a cap with a button on it, and was admitted to the throne room to see his little playmate ascend the dragon throne."

GLEAMS FROM SAMOKOV

By Rev. LEROY F. OSTRANDER

THE present school year has been a time of unusual political excitement and unrest in Bulgaria. The stupendous changes in Turkey in the summer of 1908 naturally stirred the feelings of all the neighboring nations. Then in October came the proclamation of the complete independence of Bulgaria, and this has been followed by long drawn out negotiations between various governments, accompanied by the partial mobilization of the armies of Bulgaria and Turkey, with frequent rumors of attacks and counter attacks on the part of both countries. Great uncertainty has prevailed, and commerce and industry have been sadly crippled.

But in spite of all this, our work in Samokov has gone quietly and steadily on. Our schools have been full, with more students enrolled in the boys' school than in any previous year. The spirit of earnestness and harmony has been marked, and the influence of our institutions in the city is stronger than ever before. Christian instruction has been faithfully given at morning prayers, and the ideal of Christian manhood held up to the students. The Young Men's Christian Association, temperance, and literary societies have been active in various ways, while the church pulpit has proclaimed from Sunday to Sunday the needs of sinners estranged from God and God's loving provision for salvation through Christ, the Redeemer.

Among the features especially influential this year in establishing more cordial relations with the people of the city have been the public discussions of the temperance society. The study hall of the boys' school has been crowded on each occasion, and many persons from the city participated in

COLLEGIATE AND THEOLOGICAL INSTITUTE, SAMOKOV, BULGARIA

the discussions. Another influence has been the work of the benevolent society, which, with the generous help of a prominent Orthodox gentleman, has distributed quantities of fuel, food, and clothing among the destitute of the city. An entirely new feature was a social meeting in our study hall between the students of the three upper classes in our school and those of the same classes in the city school. The evening was spent most cordially in a purely social way, and as a result several of these students became interested in our church services and other exercises, and have freely attended them.

The season's work culminated in a series of special meetings conducted by Rev. J. A. Campbell, an evangelist from London. Although spoken through an interpreter, his message among us was blessed of God and gave us the joy of seeing good fruit from the sowing of former days as well as its own. The meetings were held every evening except Saturday for over two weeks, and the church was filled almost every evening with an audience of 300 or more attentive listeners. The burden of Mr. Campbell's message was the universal curse of sin, full redemption from it through the sacrifice of Christ and the necessity of surrendering one's life to God and his service. These central truths were variously presented in his sermons and simply, clearly, and sympathetically explained in the well-attended after meetings. The very first night gave proof that God's Spirit was working among us. In response to the invitation to accept Christ, between fifty and sixty persons, most of them students in our schools, rose in their places. A deep and serious interest in spiritual things at once became manifest, and much earnest personal work was done by some of the students among their companions. Private conference with inquirers resulted in many being led to make the personal surrender to Christ. It has been gratifying to see several, who for a long time have been troubled with doubts and intellectual difficulties, coming out of them into assurance and peace. Others, whose lives have been darkened by hatred and quarrels, made up their difficulties and rejoiced in newness of life. Nearly one-half of our eighty

students and a large number from the girls' school have during these meetings made positive decision for Christ, and the change in many of them is already marked.

Nor is the effect of the meetings confined to our school. The entire evangelical community has been aroused to desire a deeper and more earnest Christian life. A large number of students from the national school attended regularly and many manifested sincere interest in the clear presentation of God's truth, some even professing conversion. Scores of citizens came night after night, and several of the local army officers were very regular in their attendance. The earnest preaching, the personal words of advice and instruction, the touching gospel hymns, choruses, and solos, and the Christian literature distributed cannot have failed to make a lasting impression on many, and three of the officers publicly signified their determination to live the life of faith in Christ. The last two evenings were given up largely to testimony, and a great number, either by speech or in writing, expressed their gratitude for the blessing they had received from the meetings. Two of the written testimonies are so interesting and helpful that they are here given in full.

STATE SCHOOL, SAMOKOV

One of our students writes: "As a member of the Orthodox Church and the son of religious parents, I have been brought up in a Christian manner. And to a great degree I have considered myself as religious. However, as a Christian I have done only that which was entirely unimportant for my salvation. I did it because I saw my parents doing it. By doing this my parents thought they would be saved, and for the same reason I thought that I also would be saved. Alas, how mistaken I was! How far I have been from the truth! I cannot but thank God for my coming to this school, where the Word of God has been so clearly presented to me, so that I could understand the true way of salvation and surrender my heart completely to Christ, my beloved Saviour. I thank also all my instructors, the teachers who have been ready to help me in this connection. And most of all I thank Mr. Campbell, who, with his earnest sermons, caused me to be still more positive in the choice of my salvation. Let all pray for me, that I may be thus surrendered to Christ to the end.

"C. G."

The other testimony is from one of the officers, who was present when it was read, and is as follows: —

"Much esteemed Mr. Campbell: I have regularly attended all your services. Even before this I have been a Christian, because I was born of Christian parents, was baptized with the Christian ceremony, and have studied the life and teachings of Jesus Christ. But from you, for the first time in my life, I heard about the indispensable way in which every Christian must believe in Jesus Christ, about the way of life which Jesus Christ has marked out and in which we also must walk if we wish to be saved, that is, to inherit eternal blessedness. From now on I shall be an understanding follower of Christ, believing that man's salvation

is possible only through Christ. I acknowledge all my previous sins. I open my heart to Christ as his dwelling place and temple.

"Gratefully yours for life,

"MAJOR V."

For all these signs of God's guidance and blessing we give him humble and hearty thanks, and from them take courage to work still more earnestly for the advancement of his kingdom in this part of the field.

A VETERAN HONORABLY DISCHARGED

BY REV. WILLIAM H. GULICK, OF MADRID

THE Rev. José Marqúes was for thirty-three years pastor at Bilbao, Spain. During the last twelve months the news of his death would at no time have been surprising, as he had been an invalid for two or three years. On Thursday, the 18th of March, he fell asleep.

Señor Marqúes was of the sturdy stock of Aragon, and was sixty-two years of age at the time of his death. He elected medicine as his profession, and was in the fourth year of that course at the University of Valencia when he came to the knowledge of the gospel. After six years of practical study and work as evangelist he was invited to take charge of the work at Bilbao, and there he lived and labored the following thirty-three years.

In the iron mines that lie between the city of Bilbao and the shores of the Cantabrian Sea, some eleven miles distant, he had an important field of evangelistic work. Until his health failed, his excursions into this territory were systematic and frequent. He had a special gift for making friends with the hardy miners, contractors, and superintendents, and from these he seldom failed to have offers of a night's lodging and of a room in which to hold a meeting. With his sturdy body, his sonorous voice, his frank, sympathetic manner, and his perfect knowledge of the temperament and character of the people, he was an evangelist of exceptional qualifications. Besides souls that received from him at one time or another durable religious impressions, God gave to Señor Marqúes as the fruit of his labors no small number of workers in the gospel. Among his spiritual children were pastors, evangelists, colporters, and teachers laboring in Spain, Brazil, Argentine Republic, Chile, Peru, and the island of Cuba.

Señor Marqúes was not only a good and faithful pastor, but a man of the world in the best sense of the word. Time and again he had been invited by the civil authorities to take part in functions as representative of the evangelical community. It is well remembered in Spain how some two years ago an interesting incident occurred between Señor Marqúes and the city government, when a monument was dedicated by the city to the memory of the Basque musical composer, Don Juan Chisóstomo Arriaga. Señor Marqúes was invited by the mayor of the city to send pupils of his schools to take part with two thousand boys and girls of the various schools of the city in the singing of a hymn at the moment of setting the corner stone of the monument pedestal.

Señor Marqúes accepted the invitation, taking with him twenty boys and girls. At the next session of the city government the reactionary members of the council demanded of the mayor explanation of his inviting the Protestant pastor and school children to contaminate with their presence the other participants in the public event. The mayor replied in a vigorous speech, maintaining the equal right of all citizens and their children to participate in such civil functions. Count Romanones, then minister of justice, and Señor Moret, the prime minister, also defended

most emphatically the mayor's act. The Liberal representative of Bilbao in the Cortes declared that many citizens on that occasion had noted with genuine pleasure the presence of the Protestant pastor and his group of school children.

Señor Marqúes was a veritable angel of mercy to such of his congregation as were obliged to enter the city hospital for medical care. It was his custom to inform himself minutely respecting his legal rights in relation to the hospital, and then courteously but firmly to insist upon fullest use of the same in his visits there as spiritual adviser to members of his congregation. He claimed the same rights and freedom accorded to any Roman Catholic priest. It is pleasant to record that, though sometimes coming in conflict with those who were charged with the internal administration of the hospital, he was generally allowed fullest liberty and was treated with habitual deference.

This veteran mission pastor was a man of varied gifts and a great heart, all consecrated to his sacred mission. As he lived, so he died. His strong mind was perfectly clear to the last, and his faith never faltered. He had fought a good fight, he had finished his course, he had kept the faith. At his funeral service the chapel was filled to overflowing. The audience was at times deeply moved by the memories which different speakers awakened. Behind the funeral coach the street was filled with a compact mass of people. A great procession followed toward the center of the city, alongside one of the most popular promenades, to the place at which it was dismissed by the family of the deceased. It seemed as if the entire parish was in movement. In all respects it was what the Spaniards call a "public manifestation," and was an eloquent proof of the high esteem in which Señor Marqúes was held.

A MISSIONER AMONG THE MISSIONARIES

ON the very eve of that fierce ordeal to which our missionaries in Turkey were recently put by mutiny in the capital coincident with massacre in the provinces, an occasion in strongest contrast with that was witnessed by some of them. It was the visit to several of the mission stations in that country by Rev. Frederic B. Meyer, of London. From reports that have come of the meetings he addressed and the impression he made it is evident that his mission was one of much blessing and real inspiration, especially to the missionaries and their associates in evangelical work. It seems as if the presence among them for a little of this genial and gifted man of God had been so timed providentially as to fortify and re-enforce these heroic souls for the terrific strain with which they were soon to be tested. Accounts of it have been forthcoming from three different centers at considerable distance apart.

And first, from the European Turkey field, Rev. Robert Thomson, of Samokov, gives this report: —

REV. F. B. MEYER

By courtesy of the *Record of Christian Work*

THE SUBLIME PORTE

"Mr. Meyer also, the London pastor, well known all over the world for his evangelistic labors, was able to spend three days in Philippopolis on his way to Constantinople and the East, and to hold a series of meetings there. These meetings were designed to be, not evangelistic of the ordinary kind, but for the aid of our Bulgarian pastors and preachers, giving them spiritual stimulus and hints in regard to methods of work. All the pastors and preachers in this part of the field, with, I think, only one exception, were able to attend these meetings, and I hear that they found them extremely profitable. It is a great help to us to have visits from men of this kind, and it has been pleasing to find that the old prejudices against such work seem to be rapidly dying out."

Of Mr. Meyer's more extended stay in Constantinople and the abundance of his ministry there, Dr. J. K. Greene gives the following sketch: —

"The Rev. F. B. Meyer, of London, has held services here for thirteen days, speaking usually three times a day in different quarters of the city; namely, at the Bible House chapel, the American Mission House, Gedik Pasha, and the English Mission House, Koum Kapon, all in Stamboul; at the Dutch chapel and the Protestant Armenian church in Pera; at the Scotch Mission Houses in Galata and Hasskeuy; at the girls' college and the Protestant Armenian chapel in Scutari; and at Robert College, Roumeli Hissar. The attendance at all the meetings has been very good, generally from two to three hundred being present, this being the limit of the seating accommodation. Had the meetings been held in one large, central hall, the impression might have been deeper, but the total number of persons reached would have been much less. The attendants have been Armenians, Greeks, Turks, Jews, and foreign residents. There have been three special meetings for men, and the subject of these meetings has been treated with rare delicacy and power. Professor Millingen has said that at the special meeting held in Robert College a more profound impression was made than had been made by any sermon ever preached in Robert College. There was a special meeting for Turks under the auspices of the

Turkish Moral Improvement Society, and hearty thanks were returned for the address. A large number of Jewish girls from the two Scotch schools for Jewesses attended several meetings, and seemed to be greatly interested. The universal expression of those who attended the meetings is one of gratitude and praise. Mr. Meyer's words were spirit and life, pertaining to the deeper things of Christian experience. His sermons were remarkably simple, intelligible, and direct; his explanations of Scripture were rich and instructive, his illustrations apt and impressive, and his appeals powerful. He aroused no antagonism; on the contrary he captivated his hearers, of whatever race or creed; and this he did, not by any form of flattery, but by an earnest presentation of God's truth and a forcible appeal to the deepest wants and cravings of the human soul. The effect of the meetings has been only good. Christians have got a new view of their Lord and Master and of the possible attainments of the spiritual life; their faith has been strengthened, and their hearts filled with fresh hope. All have learned that to be a Christian is to be a witness and a worker for Christ. Doubters and neglecters have been confirmed in the faith; the hearts of persons offended have been softened, and the way opened for reconciliation. We feel assured that not a few unconverted persons have in their hearts responded to the claims of Christ. We have all got new views of the sweetness and preciousness of our Lord Jesus Christ; our faith in him as our Saviour and leader has been strengthened, our hope has been encouraged, and the cry of our hearts is: 'Lord, thy kingdom come! What wilt thou have me to do?' Surely the best preaching is that which stimulates Christians to trust in Christ and work for him."

In the report which Dr. C. K. Tracy gives of Mr. Meyer's visit to the "land of the seven churches," now the field of our Western Turkey Mission, he not only tells of the gospel meetings at Smyrna, but describes particularly the discourse on Easter Monday to an audi-

MR. MEYER AT EPHESUS

ence of holiday makers among the ruins of the theater at Ephesus: —

"Mr. Meyer is an evangelist who will follow opportunity, even into desert places. As Easter Monday is a bad day for gospel meetings in Smyrna, and tens of thousands make it the occasion for a trip into the country, Mr. Meyer went into the country also, and took an audience with him. Two hundred people gathered at the ruins of the theater, in which a famous meeting of twenty or thirty thousand took place in St. Paul's day. It was rightly expected that such a meeting place would, on a holiday, bring together some people who would not attend an evangelistic gathering in town. There, on a spot where the ancient Ephesians shouted for two hours the name of Diana, we joined in hymns to Christ. A worthy heir of Paul's mission stood among the marble fragments of the pagan stage and told the story of that great day when Diana lost her kingdom to Christ. Listeners seated on the upper rows of the theater could look across the stage upon the ruins of the Double Church, the witness of times when Ephesus became all Christian, and took her share in the formulating of Christian belief for the world.

"These are times when the bold voice of the inspired evangelist is needed in the Turkish empire. The whole land is enchanted with a passion for new things. Young men want to discard the gospel along with other old things. New application of teachings eternally true, a fresh statement of the 'old story' in the language of the times, this is what Young Turkey longs to hear; this is what Mr. Meyer is doing and telling these Easter holidays.

"Mr. Meyer does a good week's work for a man supposed to be passing out of middle age. Three times a day he has addressed meetings in or near Smyrna. Sometimes he has an English-speaking audience; at other times an interpreter is needed, when the meeting is advertised to be for Greeks, Armenians, or Jews. Not even the absorbing ceremonies of the Greek Easter or the Jewish Passover have kept these people away from the meetings. The seven golden candles have long burned low, but we seem to see the light revive as this fresh breath of gospel air comes in through the open door. There is a precious message for every one. The discouraged pastor, the fretting missionary, the young convert beset with temptation, all find in Mr. Meyer a sympathetic and inspiring counselor. Everybody comes away from the meetings thinking, 'That sermon was meant for me.' We do not try to count up conversions. The great work done is the mellowing of hearts and the clearing away of prejudices. Christians are drawn closer together while those who were far off are more and more attracted toward the new life."

THE BOSPORUS FROM ROBERT COLLEGE, CONSTANTINOPLE

TO CONGREGATIONAL YOUNG PEOPLE WHO CARE

And in Particular to Missionary Committeemen, Band Leaders, Class Members, and Sunday School Teachers

By Assistant Secretary D. BREWER EDDY

It gives us much pleasure to introduce to the churches through this salutatory article in the *Herald* Rev. D. Brewer Eddy, the new Secretary for young people's work. We beg leave to suggest and urge that his article be read aloud to every Sunday school and Young People's Society. — The Editors.

PULL up a chair by my desk and talk this matter over with me. First, a sincere handshake by way of getting acquainted, then — here's my problem: —

If you were the one asked to take up this task of helping the young people in all our churches in their missionary work, and of stirring up a deeper, keener devotion for it, *what would you do?*

You would first recall the full century of remarkable work this Board has done, and that would be a weighty responsibility in itself; and then you would listen to the thrilling challenge of these marvelous opportunities in Japan, India, China, Turkey. Surely they would make us *want* to do something; and you would think of these heroic 600 missionaries doing *our* work out yonder, bearing *our* share of *our* battles, and being held back from their victory by, you know what; and then you would hear a whisper, "If ye love me." Now *what would you do?*

Well, the first thing, after praying it through, would be just what I'm doing, talking it over with the workers and earnest ones in our churches, so they also will see it and feel it. Then you would work out some new plans as interesting as possible, and set them going. That is the object of this article.

I know something of your side of the problem, for I came from my church only two weeks ago. I know how hard it is to put any plans through with enthusiasm, when others care less about it than you do; and I know how hard it is to go on year after year, when they "leave it all on your shoulders"; and I know how little money there is, and how many appeals are made for it. All that, but this one thing also. This great work *must* be carried forward, and we are the ones to do it.

Do you agree with me that the following three points ought to be the foundation stones of the work among young people next year?

1. *Loyalty.* We will try to get every Sunday school and every society to stand loyally by the work of our own Boards. (Notice the plural. We are not narrow-minded or selfish.) Be the outside appeals as infectious and compelling as Dr. Grenfell's story, or as near our hearts as the local babies' hospital, yet there can be no other starting point than this, "FIRST, OUR OWN BOARDS!"

A farmer had a prize hen. She was the champion layer of the county, but she never laid two eggs in the same place: once under the hedge, once in the haymow, once in his hat in the parlor. When she came to set only one egg could be found. Some of us are the hen. We give liberally, but perhaps we are scattering things a bit. At least some one is, and he is in the majority. Last year we had an offering, however small, from 1,079 Sunday schools and 1,578 societies, but 6,605 Sunday schools and 1,882 societies sent us nothing at all.

2. *Method.* The time has come to urge up-to-date methods in getting our missionary money. Not the casual collection at the consecration meeting or the annual offering in the school, but an earnest, thoughtful, well-prepared effort to get each member thinking

ahead, earning and sacrificing for *your particular work* is what we propose. We have these methods ready for those who will use them.

3. *Personal Touch.* The best way to get people interested and eager to give is surely to offer them a work of their own. That is just the business of this department. Each society, each school, even classes and individuals may have a task for which they are solely responsible. We select certain stations and divide them into shares of thirty dollars each. Though mistakes may occur, the aim is to send each shareholder quarterly report letters, as well as literature and material for programs. *You* own the missionary in charge, the workers, and the work.

To quadruple the stockholders in this Station Plan will be one of our targets.

Finally a word about some new plans that will be suggested for your autumn work. One-third of all our force abroad is in Turkey. Our churches are responsible for that empire's future, since no other board enters that field. It is now under the lime light. We have sowed seed there for ninety years, and the harvest is at hand. Therefore, let us all study Turkey. Dr. Barton's new book, "Daybreak in Turkey," is being reprinted in a paper edition for this purpose. The plan is that all the members will buy and read the book, "a chapter a day," so that the four weeks' reading can be a background for the strongest and most interesting programs this particular secretary can prepare. What brains he has will be used; that's all he can promise. Some novel features will be introduced in each meeting, and the series will head up in the new subscription for the work you are to call *your own.*

An important feature is the adapting of these meetings and a part of the material to the needs of our Sunday schools. To every superintendent or teacher who will earnestly purpose to use it, we think we can offer the most stirring series of brief programs you have ever tried. Any one can successfully work them up. And, in addition, other suggestions are made by which these same programs can be transferred to the church prayer meeting, and pastors willing to use them are promised a course of unusually stirring talks, supported by the papers prepared by the young people. I have used this method for three years in my own prayer meeting, so I am sure it works.

Now will you include these plans in your fall work? They will be ready September 1 in pamphlet form, and you will receive them if you send a postal with the name of your missionary chairman, superintendent, or best worker. Of course they will be advertised widely later, but this word in advance is to urge you to look forward to their coming. I promise to help you in your work as best I can, if you for your part will help the American Board as best you can.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

A CAMPAIGN OVER—A CAMPAIGN ON

WHEN this number of the *Herald* reaches most of our readers the Joint Campaign for Home and Foreign Missions will be a thing of the past, and it will be known whether or not the debts of the three societies most interested have been raised. At the time of writing it is impossible to forecast the result. We strongly hope for success, and for occasion to rejoice with our readers on July 1 that the Board is entirely free from the indebtedness of the past two years, and that the Congregational Home Missionary Society and the American Missionary Association likewise have had their burden of indebtedness lifted. In any event, the campaign will be over by July 1. Then will begin the effort of the American Board to close the present year without deficit. If the deficit of the past two years be paid off it will be a great incentive to bring up receipts during July and August, so as to come to our Annual Meeting not a dollar in arrears. This new campaign must be conducted without public meetings. Many churches will be closed for the summer; others will be running at low ebb; many influential friends will be absent in Europe and on their vacations. Notwithstanding all such odds against us, the receipts of the Board for July and August should be larger than for any other months. Our constituents understand this so well that it is not necessary to argue it here. We simply say to one and all, Help us during July and August if you possibly can. Receive and give a great blessing by some act of self-sacrifice during the summer season. When joy is coming into your life, put joy into the lives of others. In the table below please note that while the churches have made a gain for May, they are behind for the first nine months of the year. All the columns in this table are worthy of careful study.

THE FINANCIAL STATEMENT

RECEIVED IN MAY

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$14,424.90	$13,451.48	$990.96	$2,827.50	$5,743.67	$1,377.50		$38,816.01
1909	15,464.31	16,780.48	959.33	5,042.71	1,681.29	1,422.50		41,350.62
Gain	$1,039.41	$3,329.00		$2,215.21		$45.00		$2,534.61
Loss			$31.63		$4,062.38			

FOR NINE MONTHS TO MAY 31

1908	$194,874.02	$153,869.01	$9,778.40	$35,693.72	$49,866.19	$16,149.48		$460,230.82
1909	191,964.54	160,709.15	8,702.92	46,724.67	66,501.83	16,047.66	$7,595.86	498,246.63
Gain		$6,840.14		$11,030.95	$16,635.64		$7,595.86	$38,015.81
Loss	$2,909.48		$1,075.48			$101.82		

THE ONE HUNDREDTH ANNUAL MEETING

The Prudential Committee have decided to postpone the date of the Annual Meeting one day beyond the regular time in order that members of the Board and friends from the East may leave on Monday morning and reach Minneapolis in time for the opening session. The date, therefore, will be Wednesday, October 13, to Friday, October 15. If sufficient encouragement is received a special train will be run from Boston over the Boston and Albany, Lake Shore, and Chicago and Northwestern Railways. In view of the fact that the Congregational Brotherhood is to hold its annual meeting in Minneapolis the same week, it is hoped there may be a large attendance from all parts of the country. The meeting will be a notable one in several respects. The presence of delegates from the Congregational Brotherhoods all over the country will make it possible for a great joint session to be held on Thursday evening. This will be held in the Auditorium, which seats 3,000 people, all the other sessions being held in the beautiful, newly dedicated Plymouth Church, of which Rev. Harry P. Dewey, D.D., is pastor. As in recent years, the missionaries will be given the most prominent place on the program, and it is a pleasure to announce that the Board will have home at that time an unusually strong corps of workers from the field. Some of our ablest and best known missionaries will be at Minneapolis. A feature of the program which will commend itself especially to the Corporate Members is the setting aside of Friday morning for the discussion of practical problems concerning the administration of the Board, especially in the Home Department. Plans and subjects for discussion at that session will be presented by the Prudential Committee, and it is expected that the Corporate Members will take a lively interest in the proceedings. A special effort is to be made to obtain a very large representation of Corporate Members from all over the country. This meeting, following the great Joint Campaign and ushering in the centennial year of the Board, should be one of the greatest in our history. We urge pastors and laymen and friends of the Board generally to plan early to go to Minneapolis for this joint meeting of the Board and the Brotherhood.

LAYMEN'S MISSIONARY CAMPAIGN

The Laymen's Missionary Movement are planning for a national campaign in behalf of foreign missions during the fall of 1909 and the winter of 1910. The success of the missionary campaign in Canada and in certain cities of the United States makes it evident that a comprehensive series of meetings throughout the country will be of immense power. This means nothing less than the men of the Protestant Churches of America rising up to advance the work of world evangelism. Every foreign board is interested in this great enterprise and co-operating heartily with the laymen in making far-reaching plans. Sixty-five cities have been selected for the meetings. The plan is to hold a convention of three days in each, ending with a canvass of the churches for funds in behalf of the boards through which each denomination conducts its foreign work. The Laymen's Movement is not a society which itself engages in foreign missionary work. It is simply a promoting agency for the various denominational boards. Preparatory to these meetings and by way of training lay speakers and workers a series of summer conferences will be held. Those in which Congregationalists will be most interested are Winona Lake, Ind., September 1–3, and Silver Bay, N. Y., September 7–9.

We strongly urge Congregational laymen to attend one of these gatherings. Circulars describing both the summer conferences and the National Campaign may be obtained by address-

ing a postal card to the Home Secretary of the American Board. No society should have a greater interest in this comprehensive movement than the American Board, and we especially urge our Corporate Members, pastors and laymen, to fall in with the plans of the leaders of this lay movement and to secure for their own cities and districts the largest possible blessing. Let next fall and winter be a season of revival in missions throughout the length and breadth of the land.

ONE WAY TO JOY

The pastor of one of our large city churches, which made an offering of over $2,000 to the Joint Campaign Fund, writes that the best thing about it is the pleasure the people have taken in the giving. We know of other churches where the same spirit has prevailed. And this leads us to say that as a rule the liberal churches are happy churches. They are the churches which are abounding in life. They are the churches in which the singing goes well and in which activity appears on every side. On the other hand, churches which care little for missions and much for themselves, as a rule, are solemn and forbidding in their aspect. Everything about them seems cold and formal. When a pastor tells us his people do not go in for missions we at once picture the whole life of the church: a stiff, unresponsive audience, an elegant but not moving service, little or no evangelistic interest, a Sunday school devoid of animation, a prayer meeting to discourage an angel, a cold spiritual atmosphere pervading all that is done. In such a church the women meet only to sew and the men to discuss raising the deficit. We know more such churches than we wish were the case. They are heartbreakers for the minister and simply impossible for missionaries and secretaries. Most people prefer a church with less elegance and more happiness.

We are told that the Lord loveth a cheerful giver. From this we can gather what the Lord thinks of missionless churches. The happy people are the people who give. Stinginess is a cause of misery in many a man. In the parable of the talents Jesus gave us the connection between stewardship and joy. The five-talent and the two-talent men, who made good use of their money, came before their lord with smiles on their faces and happiness ringing through their words. To them came the reward, "Enter thou into the joy of thy Lord." The one-talent man was morose and surly in his demeanor and was cast into "outer darkness," where such people belong.

Stewardship and peace, generosity and joy, how closely they fit together! Try it in your life, in your church, and see if it doesn't work that way. There is not a man among us who cannot enter into the joy of the Lord here and now by helping on the Lord's great enterprises and practicing that self-sacrifice which underlies contentment and peace.

HOME DEPARTMENT NOTES

Since the last issue of the *Herald* the Prudential Committee have made the following missionary appointments: Wynn Cowan Fairfield, of Oberlin, to Shansi; Miss Gertrude Chaney, of Northfield, Minn., to Shansi; Miss Clara C. Richmond, of Dalton, N. H., to Cesarea, Western Turkey; and Miss Lucy I. Mead, of Chicago, appointed, but without designation as yet.

Reference has been made in these columns from time to time to the proposed missionary exposition in the city of Boston. This is an enterprise of such magnitude that it has seemed best to move with a good deal of deliberation. It may be stated now that such an exposition will be held. The date will probably be the spring of 1911, although there is a possibility that it may be held in the fall of 1910. The exposition has received hearty indorsement, not only by Board officials, clergymen, and missionary workers,

but by representative laymen of the leading denominations. The exposition gives every promise of being self-supporting, so that subscriptions are needed mainly for preliminary expenses. No great difficulty is expected on that score, as the Christian business men of Boston are very earnestly interested in making the exposition a success. The main difficulty is the securing of qualified persons who can attend to the immense amount of planning and detail necessary in such an enterprise. We hope in our next issue to make some definite statements as to managership and general organization of the exposition.

The outlook for the Board's finances next year is excellent. With the great Laymen's Campaign occupying the center of the stage, with the Apportionment Plan now well started on its career, and with the Board's centennial to emphasize our opportunity and need, we should be able to make considerable progress in our receipts. Our anxiety is in regard to the present year. If the churches will bring us through the next two critical months, we see plainer sailing ahead.

A CALL FOR RECRUITS

With the holding of the Annual Training Conference for New Missionaries the first week in June the year for recruiting our missions may be considered closed. Starting now upon a new year for candidates we wish to call attention to the fields which still are unoccupied. We print below a list of forty-one positions which we are seeking to fill. In nearly all of these cases the call is urgent, and in many of them it is imperative. So far as the openings under the Women's Boards are concerned, it should be understood that in every case the money is not in sight, but for the most part their call for workers may be considered as indicating their readiness to send out within a year such applicants as may be approved.

Ordained Men

One for North China
One for Foochow
One for Japan
One for Eastern Turkey
One for Central Turkey
Two for Bulgaria
Two for Macedonia
Two for South Africa
One for Ceylon
One ordained man with business ability to take charge of industrial station in Oorfa, Central Turkey.

Physicians

One for North China
One for Central Turkey (Aintab)
One for West Central Africa

Educational Missionaries

Two for American College, Madura, India

Women

Five physicians for: —
Foochow, China (W. B. M.)
Diong-loh, China (W. B. M.)
Ing-hok, China (W. B. M. I.)
Shao-wu, China (W. B. M. I.)
Mardin, Turkey

Two nurses for: —
Foochow, China (W. B. M.)
South Africa (W. B. M.)

Four normal teachers for: —
South Africa (two) (W. B. M.)
Smyrna, Asia Minor (W. B. M.)
Madura, India (W. B. M.)

Nine general teachers for: —
Adana, Asia Minor (W. B. M. I.)
Bombay, India (W. B. M. I.)
Bitlis, Asia Minor (W. B. M.)
Diong-loh, China (W. B. M.)
Ponasang, China (W. B. M.)
Kusaie, Micronesia (W. B. M.)
Ceylon (W. B. M.)
Ochileso, West Central Africa (W. B. M. I.)
Tientsin, China (W. B. M.)

Five evangelistic workers for: —
Pao-ting-fu, China (W. B. M.)
Maebashi, Japan (W. B. M.)
Miyazaki, Japan (W. B. M.)
Niigata, Japan (W. B. M.)
Tottori, Japan (W. B. M.)

FOREIGN DEPARTMENT

THE CALL OF THE DEAD

By Secretary JAMES L. BARTON

IT is inevitable that in the launching of the Church of Christ in mission lands great waves of disaster must be encountered and ridden out. It was so in the early church as the apostles and their successors faced repeated persecutions backed by all the fury and strength of the Roman empire. It is encouraging to note that in the earlier period persecutions and what appeared to be overwhelming disaster had little effect in staying the advance of the kingdom of Christ. On the contrary each vicious onslaught resulted in more widely disseminating the truth, in confirming the apostles as to the value of the gospel, and in convincing all that the movement was divine.

As like periods in these modern days we recall the Armenian massacres of 1895–96 and the Boxer uprising in China in 1900. While in neither of these cases was the blow aimed directly at Christian missions, yet it was the work of the missionaries and the native churches upon which the weight of the stroke fell. In each of these terrible trials was revealed the hold which the gospel of Christ had taken upon the lives of the people by their willingness to witness for him through death. The story of martyrdom in these two periods of trial by fire and sword has never been and never will be written upon earth, but we may rest assured it is recorded in the Book of Life.

There is now another story to record of ferocity that broke forth on the 14th of April in Cilicia against the Armenians in that wide stretch of country. Under its fury thousands of Christians were slain, churches were burned, and a large number of able pastors, preachers, and teachers were ruthlessly put to death. It is disaster more intense than that of 1895, which was extended over a far wider area and was not so insanely cruel at any one point, while in the Boxer uprising in China many other interests were involved.

Perhaps we have already heard so much that is heartrending about it that we would prefer to let it sink into silence. This we cannot do without stopping our ears to the call of God. For such calamity to Christian churches in any part of the world is a call and a challenge to the church universal to heed and to respond.

The blood of D. Miner Rogers calls us not to revenge, but to a new sacrificial service.

The Central Turkey Mission of the American Board has been unusually promising and successful, owing to the large number of able native pastors and preachers, who have for years been leaders in the care and work of thirty-five native churches, with a membership of more than seven thousand. Annually these churches, through their pastors and delegates, have held a general meeting for the transaction of business and for the deepening of spiritual life. Their meetings have been usually held in connection with the annual meeting of the mission of the American Board.

This year both meetings were called at Adana for the middle of April. The missionaries who were sent as delegates reached there before the storm of massacre broke; but the native pastors and delegates were caught upon the way,

and nearly all were mercilessly slain. The disaster to the mission is beyond portrayal. The following pastors are among the dead: Rev. Levon Soghovmeyan, Hadjin; Rev. Setrak Ekmekjian, Oorfa; Rev. George Shemmas, Oorfa; Rev. Zakar Bedrosian, Garmourj; Rev. Giragos Jamgochian, Severek; Rev. Nerses Kouyoumjian, Adiaman; Rev. Nazaret Heghinian, Marash; Rev. Hagop Koundakjian, Hassan Beyli; Rev. Sdepan Hovhannesian, Harne; Rev. Stilianos Arslanides, Hadjin.

PROF. SARKIS LEVONIAN

Unordained preachers: Rev. Takvor Hagopian, Baghché; Rev. Garabed Kupelian, Osmoniye; Rev. Ardashes Boyajian, Shar; Rev. Apraham Saferian, Yeré Bakan; Rev. Asdour Topalian, Jekké; Rev. Melidon Malian, Sis; Rev. Hovagim Kayayan, Albustan; Rev. Gosdantin Siyahian, Kars; Rev. Markar Kalousdian, Hamidiye; Rev. Garabed Hassesian, Geoksun; Rev. Hagop Albarian, Geben; Prof. Sarkis Levonian, Aintab.

A blind teacher was in the company of Rev. Giragos Jamgochian, of Severek, and heard him with his last breath pray for those who were taking his life and the life of his traveling companions. Rev. Nazaret Heghinian was a graduate of the College of Aintab, as well as of the theological seminary at Marash. For ten years he did effective work at Marash as pastor, and then he went to Edinburgh, Scotland, where he pursued a special course in theology. Upon his return to Turkey in 1907 he was arrested and thrown into prison at Constantinople because of addresses he had given in England and because he was an educated man. During the year he was in prison he won the esteem of his keepers, as well as of the other prisoners. He was released with other political prisoners when the new constitution was promulgated, and had resumed the pastorate of his church in Marash. His widow is a graduate of the American College for Girls at Constantinople. Seven of the above were graduates of Aintab College, seven also were graduates of St. Paul's Institute at Tarsus, while five others had taken partial courses at Aintab.

To these must be added the name of Prof. Sarkis Levonian, of Aintab College, who for thirty years has been a leading teacher in that institution and a much sought and trusted counselor of the churches of that city and field. He was looked upon also by the Gregorians as a true and honored friend. He was a graduate of Yale University. Twelve of the killed were former pupils of his.

The loss of these twenty-one pastors and preachers and of this leading and tried professor can hardly be estimated, especially at this time when so many of the churches are in disorder, some of them having suffered great loss in the death of their leading members. Six lay delegates to the conference met the same fate as their pastors.

Thus in a single day twenty-eight tried and consecrated leaders of the thirty-five churches in the Central Turkey Mission were cruelly slain, and the bleeding, staggering churches are left as sheep without a shepherd.

We have no time for discussing the

cause of the disaster. We must leave that for others. The question for us is, How are we to respond to this call of the churches and set the work again upon its feet? Have we become so accustomed to tales of woe that we will do nothing now to repair this terrible loss?

We cannot restore the dead, but there is much we can do, and whatever that is we should do it at once. We must provide for the immediate needs of the stricken churches, and also for the training of men to take the places of the pastors and preachers that have fallen. To be more specific these needs are: —

First. Two new missionary families for that mission, one to take the place of Mr. Rogers, whose body lies in Turkish soil, a constant reminder of a devotion and self-forgetfulness that halted at no sacrifice. For outfit, expenses to the field, and first year's salary for these two families, $4,260.

Second. As special help to the churches, $2,200.

Third. Completing the theological seminary at Marash, not finished since the massacres of 1895, $1,200.

Fourth. Added funds to enable the seminary at once to take in special students and fit them for emergency work until the regular order can be resumed, $2,500.

In addition some ten or twelve mission church buildings have been destroyed. These must be rebuilt, and the people cannot do it.

This emergency can be met only by putting the mission theological school into complete operation and carrying on the work of training preachers to its fullest capacity.

Can it be that any one can read this call for special funds now and turn away indifferent?

Pres. Thomas D. Christie, of St. Paul's Institute at Tarsus, writes: "Let our trumpets give no uncertain sound. This land belongs to Christ; the blood shed here has sealed it as His. If we have the faith, the courage, the consecration demanded in this day and hour, these beloved dead will not have died in vain." Have we of great, free, comfortable America the faith and spirit of sacrifice needed to crown these martyrdoms and make them triumphant?

FIELD NOTES

Federation in Practice

(*Shansi Field*)

In a letter from Taikuhsien Rev. Paul L. Corbin gives a capital illustration of the comity and federation which not only exist on paper, but are in actual practice among the different denominations on foreign mission fields. The Church of the Brethren, formerly known as the "German Baptist Brethren," which has done successful mission work in India, took steps last fall for opening a mission in China, with a view to sending some fifteen missionaries there within five years. The matter of location for the new mission was submitted to the Tentative Committee on Federation in Shansi, which proposed for the new mission a district to the south and east of Tai-ku, but separated from it by mountain ranges, high and difficult of passage. As Mr. Corbin had been over this district in 1907, he was invited to accompany Messrs. Crumpacker and Hilton, missionaries of the Brethren denomination, and conduct their tour of exploration. They traveled the distance of some 315 miles, visited two departmental and four district cities, beside fifteen or sixteen market towns, several of them very important. Careful inquiries were made as to population, centers of trade, and other matters of moment. Mr. Corbin and a native Christian who accompanied them preached as opportunity offered. A large number of Gospels were sold and over a thousand sheet tracts distributed.

In all the journey only three Christian believers were encountered and but one place touched where any sort of Christian work is carried on. As a result of the journey the Brethren missionaries were much impressed with the need and possibilities of work in that section, and have it in serious consideration as the field for their mission. Mr. Corbin thinks it will be better that work in that district should be carried on by missionaries of another denomination than that the Shansi Mission should attempt it, especially as communication between it and the Shansi field is so difficult. But in case the new Brethren mission does not locate there as a result of this tour, the way will no doubt be more readily open for planting a few outstations in that region by the Shansi Mission when the time is propitious for such expansion.

Items from Osaka

(Japan Field)

The following notes bearing on mission work at the Osaka station in various aspects of it are gleaned from a letter by the Rev. George Allchin of recent date. He speaks of the building work upon the home for the lady teachers of the Baikwa School as nearing completion, also of the prospect that the new Sunday school hymnal will soon be out of press and on the market. He anticipates for this hymnal a very large sale, as it is intimated that it will be purchased by a majority of the Episcopalians as well as by all other denominations. To have the one hymn book used in all the Sunday schools of the land will be a very great advantage.

Of his first year's work in teaching singing to the theological students of the Doshisha Mr. Allchin gives a very interesting account. It is not without trying features, inasmuch as the Japanese, though they sing on all occasions, are not a musical people. To be put in charge of over thirty young men with untrained ears, uncultivated voices, and minds rather indifferent to music was no light task for a teacher of singing. It meant teaching them to appreciate the uses of music in the service of the church as well as teaching them to sing. To remove the indifference and awaken enthusiasm and ambition to read music well was accomplishing much. The room for improvement in voice culture is still rather large.

The independent movement among the churches of the Kumi-ai body Mr. Allchin considers to be working fairly well. To his mind it is a distinct improvement upon the support by the mission of a large number of dependent churches. That some of the churches should suffer by the change was doubtless inevitable. But a good measure of self-support has resulted from it, and there is likely to be more as time goes on. To take back under the support of the mission even the weaker of these churches Mr. Allchin thinks would be a backward step. He inclines to think well of the policy of the Japanese Missionary Society not to start new work or to continue old that does not promise to become self-supporting in a few years. The two parts of work in that mission which he instances as needing special financial aid are the theological school and the evangelical agencies. Three thousand dollars additional for this latter purpose he reckons would double the efficiency of it and be even better than doubling the missionary force.

Fraternity in Sivas

(Western Turkey Field)

Rev. E. C. Partridge, in a recent communication, cites instances illustrating the growing spirit of fraternity at Sivas, in spite of distressing news from other parts of Turkey. He mentions the Young Men's Christian Association as especially influential in the development of this spirit. That city has one of the first and best organized Associations in Turkey. Recently it was visited by Col. Charles Fernaud, general secretary of the Young Men's Christian Association International Committee. As the condition of the country was

not favorable for journeying further into the interior, he remained there for about two weeks, during which time special services, social receptions, and committee conferences were held. At several meetings in the Gregorian lecture hall there were 1,200 young men in attendance.

In addition to their deepening effect upon the Christian life of the young men these meetings have resulted in certain forward steps, such as application to the General Committee for registration as an affiliated branch of international work, the decision to rent a suitable building for Association headquarters, and also a request for a paid secretary to have charge of the Association work in Sivas and vicinity. The fraternity of this movement appears especially in the co-operation by Swiss and Americans in helping the Armenians, and also between young men of the Gregorian and Protestant Churches, among whom there has not always been such a spirit. This gives ground for definite purpose and hope that there will before long be missionaries among Mohammedan young men.

TURKS AT SIVAS

The Determining Factor

(*Central Turkey Field*)

Rev. Fred Field Goodsell sends from Aintab some interesting testimony by one of the leading Turks in that city relating to the condition of affairs there and its connection with the college difficulty of a few weeks previous. In a conversation with Prof. Zenope Bezjian this Turkish citizen said something like this: "We [referring to a small group of leading Turks, including the governor] were willing to do all we could for the Armenians in Aintab in the present situation, because we knew that at any rate the Protestants and the college authorities thoroughly discountenanced revolutionary propaganda. We learned that the college was willing to close up for a time rather than countenance the extreme methods of the revolutionary party. The fact that there are sixty students less in the college now is evidence that we can rely upon the college as a thoroughly loyal institution."

While Mr. Goodsell does not presume to assert in bald terms that the college saved the city, he says that there is no doubt in the minds of the missionaries that the action of the college made such a deep impression upon the minds of some of the Turks, as well as on the local government, that their influence became the determining factor against outbreak of violence there.

Ups and Downs

(*Philippine Field*)

Dr. C. T. Sibley, of Davao, speaks of the last year at that station in the island of Mindanao as a great year for experience to the missionaries. He reports such ups and downs as most people have in the tropics, but on the whole that the work there gets on pretty well. Among the most formidable of foes that the missionaries have to guard themselves against, he instances espe-

cially malaria and the Jesuits, giving first place, on the whole, to the priests of that far-famed order. But in spite of them and all other adversaries, he records progress made by the gospel and sees signs that the religious condition of those islands is on the eve of great change, which will bring the liberty of God's children to at least some of the poor people there. "Last Sunday morning," he says, "was a blessed morning, when three adults were baptized by Mr. Black, two men and one woman. This was the first woman besides Mr. Black's servant to receive this Christian ordinance."

A Missionary's Reading of the Signs

(Turkey Field)

There is no better point of advantage from which an outlook can be made upon events and prospects in the Turkish empire than the Bible House at Constantinople. The following is the reading from that point which Rev. George F. Herrick gives of the signs of the times, under date of May 8:—

"Before the evidence which is now overwhelming had stared us in the face, that Abdul Hamid II and his creatures planned to do vastly more killing of Armenians, and perhaps others, here and in several other provinces besides Adana, we felt that we were almost committing an outrage upon our common humanity in thinking it possible that men could, in this year of grace, so plan and plot. Oh, that we might find and follow God's merciful purpose in this overwhelming sorrow! We have new proof that our missionary brethren and sisters are of heroic mold.

"What shall we say of the task before the new government here? The cabinet is a strong one and a good one. But it is European, and Turkey is in vast majority Asiatic. The ministry honestly welcomes practical equality and fraternity with Christians. The Asiatic Turks, Kurds and Arabs are bitterly opposed to the new principle and order. The reactionary element has been well scotched, but it is, though smitten, very much alive. The last days have developed some really splendid military leaders. Can the Young Turks control permanently the *whole* army? To get down to the bottom, Is constitutional government possible in a Moslem state? Can the same man be caliph and constitutional ruler? The recent Sheik-ul-Islam declared that the Koran welcomes equality under a constitution. Well, he ought to know.

"I am glad to see that we are to have Mr. Straus for ambassador. The sooner he comes the better, and the sooner our big battleships are at the northeast end of the Mediterranean the better. With all this, I hope, yes, and expect that the near future in this country will be an era of comparative peace."

Doings at the Doshisha

(Japan Field)

The following items, statistical and otherwise, descriptive of conditions and activities in the Doshisha the present year, are furnished by Rev. F. A. Lombard, dean of that institution:—

"In March, 1909, Doshisha graduated 73 students, as follows: Theological, 3; college, 13; academy, 35; girls' school college, 4; academy, 18.

"Of the graduates from the theological department all have found work.

"Of the graduates from the college one entered the theological department, four entered positions in banks (one as manager of a rural bank), and of these one engages in Christian work as acting pastor of a church, four entered business, two entered upon teaching, two remain at home.

"The new school year opened with a large number of entering students.

		Total
Academy, 160 . . .	5 yrs'. course,	550
College, 31	3 yrs'. course,	49
Theological, 14 . . .	5 yrs'. course,	48
Girls' Academy, 41 .	5 yrs'. course,	140
Girls' College, 10 . .	3 yrs'. course,	20
		807

"The chapel at morning prayers is filled to overflowing, and before the opening of another school year it will be necessary to enlarge the capacity of

the building or divide the upper from the lower schools for the service.

"The tone of the school is excellent, and the faculty has been strengthened by the coming of Professor Nakamura, M.A. (Yale), as professor of translation in the college. The spiritual problem is as always foremost in our thought of education, and is possessed of only ordinary difficulty in most departments of the school, but takes a distinct form in the college to which students from other preparatory schools enter. To lead men of twenty-two and three is a different matter from that of influencing boys of fifteen and sixteen. Yet one-half of the present enrollment is Christian, and it is a pleasure to note that no year passes without some of the ablest men from other schools professing loyalty to Christ and his purposes.

"An occasion of more than ordinary interest was a recent college faculty dinner, at which one lecturer from the Imperial University was present. The relations between the institutions are becoming yearly closer, and opportunities for mutual helpfulness are thus increasing."

LETTERS FROM THE MISSIONS

MARATHI MISSION

THE LEAVENING PROCESS

Parts of a letter written from Ahmednagar by Rev. Henry Fairbank, a little more than four months after his return to India, have a fitting place beside the sketch of that oldest mission of the American Board given this month in our Miniature Series. They dwell upon a certain aspect of missionary work which comes to view only in the course of time, after the Christianity has had opportunity to take hold on the life of society and to create a kind of atmosphere of its own. He speaks of it first as it is manifest in the student life of the Christian schools.

"It is most interesting," says Mr. Fairbank, "to see the great friendliness between boys who under Hindu society would have been utterly abhorrent to each other. One of them in the highest school grade, a Brahman, comes regularly now to the dormitory of the Christian boys to see them and study with them. Yesterday he was helping them erect a windmill and seemed to enjoy it as much as they. In the basket ball games after school the Hindus and Christians participate, and with equal enjoyment. Lately a small Young Men's Christian Association has been started here, with weekly meetings in the school hall. From the speeches of the two classes of boys it would be difficult to tell that any boy was a non-Christian. A few weeks ago they were all enthusiastic over helping those of their number who were too poor to keep on in school unaided, and they organized a kind of helping society. It is interesting to know how this enthusiasm started. At a regular meeting of the dormitory boys who were Christians, one of the missionaries introduced a Brahman boy who is supporting himself. With no one here in town to support him, he lives largely on charity, going at meal times to the homes of those he knows. A few weeks ago the school hours were so changed as to interfere with his going to his friends at their meal times, so for many days he had little to eat. In this prayer meeting he told his story to the boys to show them how well off they were and to encourage them to do for themselves. They were all fired with the idea of doing something to help such needy school-fellows. A committee was formed of Christians and non-Christians in equal proportions and they are trying to be helpful in this way."

How a like spirit is at work outside of school circles in Indian society at large, Mr. Fairbank describes as follows: —

"A few weeks ago a Brahman gentle-

man came here from Poona. He belongs to an organization called 'Servants of India,' whose avowed object is to help backward classes, especially the pariahs. The whole spirit of the movement and of the address he made showed that the idea of service in the sense in which Christ used it was getting into the minds of the people of the land. The originator of this brotherhood, Mr. Gokhale, is now a member of the viceroy's council and a man of real devotion to the welfare of his people, with ability to inspire others by his enthusiasm. In a part of this city where there is a Christian school for the lowest caste, a regular salary of five rupees a month is being paid to a boy for teaching his fellow-caste people, by a leading lawyer in town, a Brahman graduate of our mission high school. Such things are most encouraging, as they show that the statistics of our reports are not the only indications of our progress toward Christ, and that there is a great deal in India beside political unrest and bomb throwing. There is a great deal of unrest, but along with it there is this strong undercurrent of service for humanity and country."

WEST CENTRAL AFRICAN MISSION

FIELDS WHITE — LABORERS FEW

A private letter from Mrs. Webster, of Bailundu, reports some items of interest showing that the church members of that station are awaking to the sense of their responsibility in carrying the gospel to their own people. Two places are mentioned to which teachers have gone alone with the purpose of spending one or two weeks, and on their return others take their places. Similar work is being planned for other villages. Mrs. Webster writes: —

"In spite of the hindrances and the influence of the traders in the country, the people are eager for the gospel. The boys who go to the villages to teach say it makes pity to see how eager the people are for the Word of God. The women of the church are trying to do their small part. Nearly every week two or more villages are visited by some of them. Not long ago Margarita, in reporting a visit she and another had made, said: 'The fields truly are white. It just lacks the workers. Never before have we found such a desire on the part of the people to hear the Word. Even the old women ask us to pray for them, for they, too, want to accept and become true children of God. And when we leave they beg us to come again soon.'

"At Epanda, and indeed all the outstations, the work is going forward. If we only had sufficient working force to develop the native agency, to prepare and train teachers; and means, too. But, as you know, on our salaries we can only support a limited number. We get so little besides, that when it is divided among the different departments it amounts to but a few dollars for each. However, we ought to be thankful, and I think we are, that so much is being accomplished. It is right that the work should be self-supporting; yet they are but human, these people, like the rest of us. A well-supported pastor at home does better work than one who is half supported. And yet we expect these people, just out of heathenism, to go out among their people and support themselves. It must naturally be slow work. It is all the harder, too, when one station is well supported and can pay its evangelists and teachers. But why am I writing this? It sounds like complaining, I fear, and why should I do that? I am sure there is no cause for it, when we have so many blessings. Our Father knows all. If we would only trust all to him and take him at his word, how much more might be accomplished! I know we often carry needless burdens."

SHANSI MISSION

THE EFFECT OF IT IN CHINA

Rev. Watts O. Pye, writing from Fencho-fu under date of March 16, gives

the following painful account of the effect produced upon Chinese Christians by the retrenchment and retreat which that mission has experienced. He expresses a doubt whether people in the churches at home or even the Prudential Committee have any true realization of it. He says: —

"I believe no field of our Board in North China has any larger promise, or any finer material to work for and with, than the steady, substantial manhood and womanhood of the Fen-cho-fu half of the Shansi Province. Dr. Ament often spoke of it, and Dr. Barton has mentioned it. No single fact so impressed itself upon me when I first arrived as this, after seeing some of our other work for several weeks. Again I ought to say what you have already seen stated over again in many papers, that at present no part of North China is so awakened and moving toward the gospel as is Shansi. The Goforth work, though six months after, is still a mighty tide. But sad to say not much has come to us. Our church at Tai-ku, as Mr. Corbin wrote you last fall, had a strong awakening and great good has come; but the closing up of things has not let it go as far as it ought, while here we have felt no effect of the movement at all. And that it is so is due to the deep discouragement that has settled down on all parts of the field. After 1900 the people took hold of things in good earnest and tried to do all in their power to hold the work. But half taught themselves, and with no one to guide or help and almost poverty-stricken, it is not strange their courage began to fail. Dr. Ament and Dr. Barton brought some encouragement to the few who were privileged to see and hear them. My coming was another help. But they see as clearly, perhaps more than we foreigners, that one man can never hope to swing the work again, and last fall the reaction once more set in. Their confidence in the home church began to die, as the other man so long promised, and who we had been able to say was definitely appointed to be on the field last fall, was turned aside and no one put in his place. At Christmas we did our best to get the Christians all together for a conference, hoping thus to break the spell. Not all of course could come, but a thousand of them were here for three days, but at every turn we were met by the same thing: 'What can we do?' and 'How can we do it?' The mother church has forgotten. Dr. Atwood in his discouragement and disappointment could not deny it. He could only remind them of his twenty-six years of faithful labor and assure them that though he had often written the mother church it paid no attention to his words."

MISSION PREMISES, FEN–CHO–FU

MICRONESIAN MISSION

ACTIVITIES AT OCEAN ISLAND

On March 15 Rev. Irving M. Channon resumed correspondence, after being laid aside for two months by a run of island fever. He reports a year full of activity on both material and spiritual lines.

Building Operations

Much both of time and energy have been consumed in house building, the more so because labor was scarce and the missionary himself was obliged to do a large part of the manual as well as the managing work. In addition to his own house, with a printing establishment in the basement, a house for the native boys and two large cisterns, holding 22,000 gallons of water, were constructed. The expense of it to the Board was kept at the minimum by the fact that the missionary and the schoolboys together did almost all of the work. Three more houses for natives are projected and also a schoolhouse, to be completed before another year. The material for it will be found in the coral of the island, from which also lime is obtained by burning. The floors are to be of concrete and the roof of galvanized iron.

Spiritual Activities

The more distinctly religious work of the mission Mr. Channon presents in two different aspects. There is first the work among the native peoples, which he describes as follows: —

"During the year we have had something like 300 conversions amongst the natives and laborers here. Scarcely a week passes now without ten to twelve conversions. Fourteen confessed Christ last night. In the last two communions we have added 168 to the church roll. There have been about 1,000 laborers here during the year; just lately 300 of them were returned, their time of service having expired.

"We have about forty different prayer meetings during the week at the different villages, in order to take care of so many natives from so many different islands. Some of these meetings are the regular midweek meetings; others are for the unconverted, and evangelistic in character, and it is at these meetings that the conversions occur. Still other meetings are for the new converts and are more of a training class order. On Saturday evening, at my house, I have a workers' and teachers' meeting, at which we study the Sunday school lesson and discuss other questions in regard to forwarding the work. At this meeting we have an average attendance of about thirty.

"On Sunday morning we have our large native meeting, and our attendance averages about 400. Our Sunday school is somewhat unique, as we have Sunday school classes in many different languages or dialects, including Tahitian, Hawaiian, Fijian, Ellice Islanders', as well as many classes in the Gilbert. Each of these classes at some time in the service sing a hymn in their native language, and the Southern Gilberts, while using Gilbert words, have original native tunes, which have been taught them by the Samoan teachers. We intersperse these hymns amongst the other numbers of the regular service, as Scripture lesson, prayer, Ten Commandments, sermon, Sunday school lesson, etc. Some one or two of these classes number 150, so that their singing is almost like a chorus. Of course it is not of a high order from a musical standpoint, but the variety of dialect and character of the music give something of a unique character to the service."

Among the White People

Of what he is doing for this part of the population, Mr. Channon gives the following account: —

"The work amongst the whites, while moving much slower than our native work, has still been encouraging to us. The whites are Englishmen from England or the colonies, Australia or New Zealand, and so far as they have any preferences are for the Church of England. Being an American myself, and coming amongst them as a stranger, I have had something of a problem in winning my way and their interest. Still I have nothing to complain of in the reception which they gave me. Of course there is nothing here like a church organization, and cannot be yet for some time to come. I have, therefore, no machinery or organization at

my back, but gradually I am getting lieutenants who are helping me in the work. I feel that something has been accomplished. Two at least have been deeply moved in their spiritual life for better things. The work will always necessarily be hand to hand work, and this, of course, I shall be better able to do when the building is over."

CENTRAL TURKEY MISSION

THE ADANA ANNUAL MEETING

The annual meeting of the Central Turkey Mission at Adana on April 14 takes its place in history alongside St. Bartholomew's Day. The destruction which swept down upon that field was so utter that the reports prepared for the meeting were practically annulled. On May 1 Rev. W. Nesbitt Chambers sends addenda to the Adana station report, giving some slight idea of the difference in situation and condition of these Central Turkey churches, which he describes as "impossible to imagine." "This *awful, awful, awful* baptism of fire and sword has made of this growing garden a desolate wilderness, strewn with dead men, women, and children, a place of wailing and weeping and mourning."

After recounting the succession of terrible events from day to day up to the very end of the month, he sums up the situation on the 1st of May in the following expressive sentences:—

"The work of desolation and destruction of life and property is beyond comprehension. The principal Christian buildings, many of the Christian houses are burned. The harvest is ripe and will rot, for there is no one to harvest it. The vineyards should have had special attention at this time, and, what is worse, confidence is absolutely destroyed.

"As to the churches and other outstations, the storm has been terrible. The *Adana* church (a beautiful brick church, holding on occasion 1,000 people, and the finest church in the town) is burned. The pastor and family escaped with their clothes. The whole congregation that remained alive is in the same condition. I doubt if there is any one family that has enough credit left to live on for even a few months.

"*Tarsus* is in the same state, but I think there were fewer people killed there.

"*Sis* evidently escaped plunder, but the pastor was on the way to the native union meeting, and with five other preachers from the Hadjin field was massacred in Sai Getchut. This church had this year become self-supporting and the preacher was to have been ordained.

"*Kars.* This place, I judge, escaped plundering, but the preacher, in company with a preacher from the Marash field, was killed near Hamedieh. I have not heard since the Sunday storm from this place.

"*Hamedieh* was evidently destroyed and preacher and family killed.

"*Osmanieh.* From all I can learn this place was completely destroyed. The preacher, with some other preachers from Aintab and Marash, was killed on the road, and some other preachers were killed in the town. The buildings were burned. The preacher's wife and children and sister-in-law were brought in here by an Englishman. I think this outstation is virtually wiped out.

"*Mersine* is the only place that escaped fire and sword.

"Out of ten pastors and preachers, I know of only four that have escaped. Of the ten preaching places, I am sure of only one that has escaped fire and sword. However, there may be two more. Of ten churches and chapels (five of them new), seven are burned and possibly only one has escaped. It will be seen that our Adana station work, which we calculated would be self-supporting within three years, is almost annihilated.

"For nearly three weeks no church bell has been heard. There is only the moaning of terror-stricken hearts rising heavenward.

"It is now evident that neither Turk

nor Armenian, Moslem nor Christian, was ready for the degree of liberty that was proclaimed in July last. Both nationalities have misused their liberties and privileges, and race hatred has risen to the highest pitch. Many on both sides were eager, undoubtedly, to do all possible injury to the other. Both have now suffered far beyond the extremest demands of justice, and terrible suffering is in store for the land in the way of sickness and famine, stagnation of business, and lack of all enterprise. Our time must necessarily be devoted largely to relief work for a long time to come."

THE WIDE FIELD

CENTRAL AMERICA

A NEGLECTED FIELD

Mr. Frederic Palmer, in an article copyrighted by the Tribune Company, Chicago, makes a pointed and forcible plea for the sending of Christian missionaries to Central America. He paints in strong colors the religious and moral destitution of those countries, and queries why they should be left to such comparative neglect by our American churches. "Why," he asks, "do so many missionaries go to Japan, China, India, Turkey, and Korea, and so few to Central America? They are as inconspicuous in all the country between the Guatemalan border and Panama as they are conspicuous elsewhere.

"Partiality for distant lands cannot explain their neglect, for Alaska is most abundantly supplied. Is it possible that the soul of a Caribbean Indian in twenty-five cents' worth of cotton drill is less worth saving than the soul of an Aleut in furs? Latitude cannot matter, else the Fiji Islands, which have been well cared for, would be under the ban.

"Any excuse that Central America is already a Christian country is inconsistent, if not otherwise untenable. Mexico is a favorite field; and Mexico is a Christian country, far more Christian than Guatemala or Nicaragua.

"To me the absence of missionaries in numbers is deplorable. The modern missionary who founds little communities in foreign countries where the humanities and hygienics are taught is a spreader of civilization. For every one of him in Japan, that learned for itself, and in China, that is learning for itself, there ought to be a hundred in this field at our door, that cannot learn for itself, for which our Monroe Doctrine is responsible. Can the reason be that Japan is more picturesque? That the servants in China are better? That one who returns from Burma is more of a hero in the missionary meetings than if he were back from Guatemala?

"At least eighty per cent of Central Americans cannot read a line of print. If they could, what would they have to read? No newspaper may print anything but praise of the dictator. No literature is circulated except government proclamations. No knowledge of the outside world is spread.

"Meanwhile the missionaries look past the fields thick with ignorance and unbelief to China and India and Africa, where the missionary teaches everything from hygiene to the moral law, everything that Central America lacks."

AFRICA

A CRY FROM CENTRAL AFRICA

Under the above title Dr. Albert R. Cook outlines the amazing opportunity for missionary work in the Teso country, a small tract seventy miles by sixty in the most densely populated part of the Protectorate of Uganda. "The factors that stamp this present time as the day of opportunity for the land of Teso" he states as follows: "First, the rapid progress these people

are making towards civilization. A few years ago they had hardly been heard of; now the *Pax Britannica* obtains within the whole country, excellent roads have been made everywhere, and many of the people are paying the hut-tax. Next, the country is administered by the district and assistant district commissioners through Baganda agents, stationed at every important place. With hardly an exception, these men, who are in a position of considerable authority, are Protestant Christians. The reason of this is interesting: the government is strictly impartial, and is only anxious to employ the best educated natives. These are found in the ranks of the Protestant Baganda. Many of these men have their own little private churches, and thus the country is covered already with centers of potential Christian activity. Thirdly, we have a clear field. There is no Mohammedan influence, the Romish Church is conspicuous by its absence, save in a few places in Southern Teso, and even the trader is almost unknown. It need hardly be pointed out that this favorable state of affairs will not long continue. It is the policy of Rome in these parts not to open out fresh fields of work, but to settle down where the ground has been broken up by our Protestant stations."

THE PORTFOLIO

Not to Destroy but to Fulfill

So far as we know there has been no such thing as an absolute religious beginning. We see nowhere in this sphere a creation out of nothing. There is creation, the appearance of fresh life, but it has always something behind it; some old material which it appropriates and revivifies. The filiation of faiths in the spiritual world is as evident as is the filiation of species in the natural. Jesus was the greatest of spiritual creators; but his material is taken from the Jewish quarry. We require the Old Testament in order to understand the New. The Pauline argument is full of Rabbinism. Later, when the church captured the old pagan world, it was itself in a manner captured by paganism. The converted races brought into Christianity a vast mass of their institutions, ceremonies and ideas, which it assimilated and baptized with the Christian name. Newman, in a well-known passage, has given a vivid picture of these borrowings. One cannot read the Greek or Latin fathers without being struck with the extent to which they appropriate the pagan wisdom. And with reason; for, as one of them excellently puts it, "whatever is true is of the 'faith.'" We see them founding a system of national ethics on the Stoic philosophy. They build their thought-system on the lines of Aristotle.

The same thing meets us in every later development. The new departure starts in the old, and carries with it vast quantities of old material. You cannot understand Luther and Calvin without knowing the pre-Reformation theology. As Protestantism marches from the house of bondage it plentifully plunders the Egyptians on the way. Its new was, in fact, a return to the old; a restoration, so far as it could effect it, of the church's primitive type. So, still later, we find Methodism beginning in Anglicanism, and the Salvation Army starting from Methodism. Your tree has always a root. Its bravery of new leaf and blossom has been drawn up out of the old soil that lies beneath.

And yet the tree is more than the soil. The new, though nourished by the old, is new all the same. And how beautiful it is! Spring has repeated itself ten thousand times in our world, yet what captures us at each appearance is its adorable freshness. And the spring in our mental world is an even greater thing. The life movement is over a greater area, with a wider scope of variation.

J. Brierley, in "The Christian World."

THE BOOKSHELF

The Apostle of Alaska. The Story of William Duncan of Metlakahtla. By John W. Arctander. New York: Fleming H. Revell Co. Pp. 395. Price, $1.50 net.

The library of missionary biography is distinctly enriched by the addition of this volume. The author modestly characterizes it as virtually an autobiography, in which his work was not that of an author as much as of a reporter or interviewer, through whom a remarkable missionary life makes record of itself.

And the life of William Duncan, for more than fifty years a missionary among the Northwest coast Indians, first in British Columbia and later in Alaska, is truly remarkable. It is a chapter of missionary history in our own time which places the name of William Duncan alongside that of John Eliot, of David Brainerd, and of Samuel Kirkland. It gives another example of how large a factor in effective missionary work, especially among more primitive peoples, is the force of an intense and commanding personality. William Duncan was this among the Indians of far Northwest America, as was John G. Paton among the islanders of the South Seas. The impress which the Christian gospel put upon humanity in so crude a stage was chiefly the spirit and influence of the missionary in his personal leadership and character. In Mr. Duncan's case it was particularly so, as singularly he was unwilling ever to attempt any translation, even of the New Testament, into the native language. Only those of them who learned English had the Bible to read for themselves. The rest of them had to depend for their knowledge of it upon the teaching of Mr. Duncan in his discourses and in the life that he led among them. Mr. Duncan's strong personality was also the strength of the mission in its dealings with the Hudson Bay Company and in its relation to the Church of England Missionary Society during its first period on British soil. When the English missionary bishop undertook to displace him in his management of the mission, it was his masterful personal influence over the people whom he had brought up from savagery to a good measure of Christian civilization which made possible the transplanting of nearly one thousand of them, at great material sacrifice to themselves, from their village of Metlakahtla in British Columbia to plant their new village of Metlakahtla in Alaska under the American flag.

Nor was it as a spiritual leader only that Mr. Duncan gave evidence of his personal resourcefulness. As a captain of industry he showed himself equally masterful. It was his good business head quite as much as the capability they showed for handicraft that enabled the Indians of his mission to thrive as they did in various lines of industry and the betterment of their material and other conditions. One of Mr. Duncan's most astounding feats was to learn in a few days' time enough about the playing of thirty different musical instruments to start among them a village band, which afterwards became musically creditable.

That Mr. Duncan's missionary methods were in every way to be commended not even so great an admirer of him as his biographer would presume to claim. That they were effective and immensely beneficial to the people among whom he labored could not be questioned even by those who demurred to or opposed them. They were methods peculiarly adapted to people living in a wild country and still in the rude tribal stage. In countries densely populated and with an antique form of civilization, like India or China, they might be neither wise nor practical. But the spirit of this heroic English missionary in the Northwest is the spirit of all missions worthy the name of Christian throughout the world. With him the spiritual

and the moral uplifting of the people was more important than all churchly institutions and offices, the redeeming of humanity dearer than the flag of his own native England. So when it became evident that the people whom he served could secure more religious liberty and room for moral and material development under the United States flag, he welcomed the opportunity for transferring his allegiance and improved it with the same spirit and zeal as before. His life and work, not yet completed, make an intensely interesting story, first of all for fresh witness to the gospel of Christ as the power of God for the transforming of human life, and at the same time for light upon the study of humanity in an early tribal period.

THE CHRONICLE

The honorable record of missionary families in scholarship as well as in other fields of achievement has recently been lengthened by Miss Ruth E. Clark, daughter of Rev. A. W. Clark, of Prague, Austria. She took her A.M. degree at the University of Edinburgh with first-class honors, and by competitive examination she also won a bursary to travel and study in France, and is now at the University of Paris.

∴

Our picture gallery of missionary children is increased this month by a pretty full wheelbarrow load. The bill of lading, read from front to back, is Allen Ostrander, of Samokov, Jamie Clarke, of Monastir, Eddie Haskell, of Salonica. When this picture was taken these were the three youngest members of the European Turkey Mission. Since then Henry Oliver Haskell has joined them, and turned the trio into a quartet.

A EUROPEAN TURKEY MISSION TRIO

∴

Birth

At Newton, Mass., a daughter to Rev. and Mrs. Elwood G. Tewksbury, formerly of the North China Mission, now engaged with the Young People's Missionary Movement in pushing its "Face the Facts Campaign."

Deaths

May 4. At Panchgani, India, Rev. Henry J. Bruce, of the Marathi Mission. (See page 282.)

June 9. At Marietta, Ohio, Albert E. Fay, son of the late Rev. William E. and Mrs. Annie M. Fay, recently of the West Central African Mission, aged fourteen years.

Arrivals in the United States

May 6. At Portland, Ore., Rev. and Mrs. J. H. Dickson, of the Ceylon Mission.

May 21. At San Francisco, Miss Anna L. Millard, of the Marathi Mission.

May 27. At Boston, Miss H. L. Cole, of the European Turkey Mission.

May 31. At New York, Mrs. Daniel Miner Rogers and her son, Paul Nathaniel.

May 31. At Poughkeepsie, N. Y., Miss Harriet L. Osborne, of the Foochow Mission.

June 2. At Boston, Miss Elizabeth B. Campbell, of the West Central African Mission.

Arrivals Abroad

April 16. At Fen-cho-fu, China, Dr. and Mrs. Percy T. Watson.

DEPARTURES

May 18. From Boston, Rev. and Mrs. J. D. Taylor, returning to the Zulu Mission.

A large and friendly company gathered at the First Church in Amherst, Mass., Monday evening, May 10, to give them good wishes and to bid them Godspeed on their journey. Amherst is Mrs. Taylor's home, and during the extended furlough occasioned by Mr. Taylor's work in this country the Amherst church has greatly benefited by their presence and helpfulness in it.

May 21. From San Francisco, Miss Florence S. Allchin, to join the Japan Mission (see page 282) ; also Miss Jessie R. Hoppin, returning to the Micronesian Mission.

June 5. From New York, Rev. and Mrs. L. S. Gates, returning to the Marathi Mission.

DONATIONS RECEIVED IN MAY

NEW ENGLAND DISTRICT

Maine

Alfred, Cong. ch.	5 00	
Auburn, High-st. Cong. ch.	60 14	
Bath, Winter-st. Cong. ch.	113 82	
Belfast, 1st Cong. ch.	25 00	
Brewer, 1st Cong. ch.	15 28	
Bridgton, 1st Cong. ch.	12 50	
Ellsworth, Cong. ch.	7 00	
Gorham, Cong. ch.	10 00	
Hallowell, Old South Cong. ch.	2 15	
Lewiston, Pine-st. Cong. ch.	46 00	
Masardis, Mrs. Lucy E. Brown,	7 00	
Saco, 1st Parish Cong. ch.	28 56	
Westbrook, Mr. and Mrs. W. K. Dana,	100 00	
Winslow, Cong. ch.	9 35	
Winthrop, Cong. ch.	5 00	—446 80

New Hampshire

Berlin, Cong. ch.	17 60	
Bristol, Cong. ch.	7 54	
Fitzwilliam, Cong. ch.	19 00	
Franklin, Cong. ch.	39 00	
Hampstead, Cong. ch.	12 50	
Hinsdale, Cong. ch.	21 86	
Keene, 1st Cong. ch., for work in Tirumangalam,	180 00	
Lyme, Cong. ch.	60 00	
Manchester, South Main-st. Cong. ch.	14 57	
New Castle, Cong. ch.	5 00	
North Weare, Cong. ch.	1 50	
Penacook, Cong. ch.	16 29	—394 86

Vermont

Berkshire, 2d Cong. ch.	3 00	
Craftsbury, Cong. ch., toward support Rev. Robert Thomson,	27 00	
Dummerston, Cong. ch.	18 00	
East Brookfield, Cong. ch.	7 00	
East Corinth, Cong. ch., toward support Dr. Chas. W. Young,	30 00	
East Poultney, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	8 00	
Franklin, Cong. ch.	9 80	
Glover, Cong. ch.	38 65	
Hartford, 2d Cong. ch.	45 04	
Williamstown, Cong. ch.	14 26	
Wilmington, Cong. ch.	5 00	—205 75

Massachusetts

Amherst, North Cong. ch., 32; South Cong. ch., 15.40,	47 40	
Ashby, Cong. ch.	8 10	
Ayer, L. A. Hall,	10 00	
Boston, Allston Cong. ch., toward support Rev. Wm. P. Clarke, 440; Old South Cong. ch., 400; Pilgrim Cong. ch. (Dorchester), 181.25; Shawmut Cong. ch., 106.22; Brighton Cong. ch., 80.50; Roslindale Cong. ch., 20.76; Park-st. Cong. ch., 11; Mt. Vernon Cong. ch., The Misses Hawes, 4; H. Fisher, 500; J. J. Arakelyan, 100,	1,843 73	
Braintree, Henry A. Johnson,	50 00	
Brimfield, 1st Cong. ch.	25 00	
Cambridge, 1st ch., Congregational,	553 25	
Canton, Cong. ch.	117 62	
Centerville, Friend,	5 00	
Dedham, 1st Cong. ch., toward support Rev. C. A. Clark,	359 34	
Dover, Cong. ch.	27 60	
East Bridgewater, Union Cong. ch.	18 89	
Easton, Cong. ch.	14 28	
Everett, Courtland-st. Cong. ch., 17.29; Mystic Side Cong. ch., 12.70,	29 99	
Fitchburg, Ger. Cong. ch.	13 16	
Granby, ch. of Christ,	12 62	
Greenfield, 1st Cong. ch. and Y. P. S. C. E., for Aruppukottai,	15 00	
Groton, Union Cong. ch.	130 99	
Holbrook, Winthrop Cong. ch.	61 62	
Holyoke, 1st Cong. ch.	229 94	
Leominster, Cong. ch., Member, 5; Francis A. Whitney, 15,	20 00	
Longmeadow, 1st Cong. ch., for work of Dr. G. C. Raynolds,	73 90	
Lowell, Pawtucket Cong. ch.	23 44	
Ludlow, Union Cong. ch.	12 19	
Lynn, Central Cong. ch.	15 09	
Medford, Union Cong. ch.	7 46	
Melrose, Ortho. Cong. ch.	102 96	
Melrose Highlands, Cong. ch.	126 00	
Milton, 1st Cong. ch.	21 50	
Mount Hermon, Wm. F. Nichols,	100 00	
Nantucket, 1st Cong. ch.	18 25	
New Bedford, North Cong. ch., of which 3.05 for Mt. Silinda, 98.86; Friend, 5,	103 86	
Newbury, Central Cong. ch.	23 30	
Newburyport, Belleville Cong. ch.	141 29	
Northampton, Edwards Cong. ch., 287.84; M. C., 20,	307 84	
Northbridge, Rockdale Cong. ch.	8 85	
North Brookfield, Mrs. Josephine C. Whiting,	5 00	
Quincy, Park and Downs Cong. ch.	9 39	
Randolph, Mrs. A. W. Tower,	100 00	
Somerville, 1st Cong. ch.	41 05	
South Acton, Cong. ch.	9 34	
South Hadley, Cong. ch., of which 10 from Rev. Jesse G. Nichols and 2 from a friend,	29 01	
South Weymouth, Old South Cong. ch.	8 00	
Springfield, 1st Cong. ch., 141.07; Hope Cong. ch., toward support Rev. B. V. Matthews, 50; Olivet Cong. ch., 11.85; S. C. Burnham, 5,	207 92	
Swampscott, Friend,	20 00	
Waltham, 1st Cong. ch.	56 35	
Watertown, Phillips Cong. ch.	144 81	
Westboro, Cong. ch.	102 55	
Westfield, 1st Cong. ch.	200 50	
West Medford, Cong. ch.	43 36	
Williamstown, 1st Cong. ch , of which Rev. Franklin Carter, 100, 365; Williams College, class of 1892, H. S. Ludlow, toward support Rev. Geo. Allchin, 100,	465 00	
Woburn, 1st Cong. ch., toward support Rev. James L. Fowle,	1 00	
Worcester, Union Cong. ch., 19.25; Bethany Cong. ch., 17.50,	36 75	
——, A Christian friend, for China,	100 00	—6,259 49

Legacies. — Hamilton, Mrs. Elizabeth M. Knowlton, by Edith S. Ayres, Ex'x, 466 69
Springfield, Levi Graves, by D. W. Wells, Trustee, add'l, 70 00
Westboro, Mrs. Sarah M. Brown, by E. A. Hersey, Ex'r, 613 77 — 1,150 46

7,409 95

Rhode Island

Providence, Plymouth Cong. ch. 30 25

Young People's Societies

MAINE. — Warren, Y. P. S. C. E. 3 00
NEW HAMPSHIRE. — Candia, Y. P. S. C. E., 5; North Conway, do., 3.19, 8 19
MASSACHUSETTS. — Boston, Immanuel-Walnut-av. Y. P. S. C. E., toward support Dr. W. T. Lawrence, 175; Greenfield, 1st Y. P. S. C. E., for Aruppukottai, 15; Millbury, 1st Y. P. S. C. E., 5; Somerville, 1st Y. P. S. C. E., for Sholapur, 30, 225 19

236 19

Sunday Schools

MAINE. — Portland, West Cong. Sab. sch. 6 50
MASSACHUSETTS. — Attleboro, 2d Cong. Sab. sch., 11.73; Boston, Highland Cong. Sab. sch. (Roxbury), for work in Turkey, 7.60; Everett, Courtland-st. Cong. Sab. sch., 1.82; Granby, ch. of Christ Sab. sch., 3.92; Hyde Park, 1st Cong. Sab. sch., 15; Lowell, Pawtucket Cong. Sab. sch., toward support Mrs. Mary A. Fairbank, 25; Natick, Cong. Sab. sch., 12; New Bedford, Trin. Cong. Sab. sch., 11.14; Newburyport, Central Cong. Sab. sch., 14.70; South Framingham, Grace Cong. Sab. sch., toward support Rev. R. S. M. Emrich, 23.57; Swampscott, 1st Cong. Sab. sch., 2.23; Worcester, Bethany Cong. Sab. sch., of which 2.50 from kindergarten for kindergarten work, 4.50, 133 21

139 71

MIDDLE DISTRICT

Connecticut

Bridgeport, Olivet Cong. ch. 20 00
Buckingham, Cong. ch. 10 00
Colchester, 1st Cong. ch. 53 11
Coventry, 2d Cong. ch. 20 00
Dunham, Cong. ch. 28 00
East Woodstock, Cong. ch. 13 40
Groton, Cong. ch. 17 48
Hartford, Park Cong. ch., toward support A. B. De Haan, 300 00
Middletown, 1st Cong. ch. 21 19
New Haven, Davenport Cong. ch. 38 68
North Woodstock, Cong. ch. 4 83
Norwich, Broadway Cong. ch., 1,000; Greenville Cong. ch., 30, 1,030 00
Plymouth, Cong. ch. 12 50
Poquonock, Cong. ch. 8 29
Salisbury, Cong. ch. 27 60
South Canaan, 1st Cong. ch. 16 00
Stanwich, Cong. ch. 6 88
Stratford, 1st Cong. ch. 26 89
Westford, Cong. ch. 5 00
Weston, Cong. ch. 7 25
Westville, Cong. ch. 16 26
Winchester, Cong. ch. 13 54
Winsted, 1st Cong. ch. 65 44
Woodstock, 1st Cong. ch. 6 00 — 1,768 34

New York

Angola, Miss A. H. Ames, 5 00
Bridgewater, Cong. ch. 17 03
Brooklyn, E. F. Carrington, 5; A friend of Africa, 50, 55 00
Deansboro, Cong. ch., toward support Rev. F. E. Jaffrey, 12 35
East Bloomfield, Mrs. Eliza S. Goodwin, 5 00
Hempstead, Miss A. L. Jagnow, 5 00
Madrid, Cong. ch. 19 25
Moravia, 1st Cong. ch. 40 00
New York, Edwin M. Hoffman, 10; Levi P. Treadwell, 1, 11 00
Niagara Falls, 1st Cong. ch. 11 00
Salamanca, 1st Cong. ch. 45 00
Warsaw, Cong. ch. 10 92
Westchester, Cong. ch., toward support Rev. and Mrs. T. S. Lee, 600 00 — 836 55
Legacies. — Canandaigua, Mrs. Ann P. Wright, by F. H. Hamlin, Ex'r, 530 83

1,367 38

New Jersey

Bound Brook, Cong. ch. 45 00
Closter, 1st Cong. ch. 8 35
Haddonfield, J. D. Lynde, 25 00
Newark, 1st Cong. ch. 106 54 — 184 89

Pennsylvania

Philadelphia, Central Cong. ch. 75 00
Swarthmore, Mrs. John H. Rowen, 1 00 — 76 00

Ohio

Lexington, Cong. ch. 5 00
Madison, Central Cong. ch. 37 37
Oxford, M. F. L., for Ing-hok, 56.25; L. E. K., 5, 61 25
Parkman, Cong. ch. 6 00
Radnor, Cong. ch. 9 09
Rock Creek, Cong. ch. 6 00
Toledo, 1st Cong. ch., 122; Washington-st. Cong. ch., 21.25, 143 25
Twinsburg, Cong. ch. 34 37
Wauseon, Cong. ch. 19 50 — 321 83

District of Columbia

Washington, Mt. Pleasant Cong. ch. 180 00

West Virginia

Huntington, 1st Cong. ch. 19 10

North Carolina

——, Friend, 2 50

Florida

Interlachen, 1st Cong. ch. 3 00
Winter Park, Cong. ch. 8 30 — 11 30

Young People's Societies

CONNECTICUT. — Ansonia, Y. P. S. C. E., for Harpoot, 50; Coventry, 2d Y. P. S. C. E., 4; Granby, South Y. P. S. C. E., 10; Hartford, Wethersfield-av. Y. P. S. C. E., for Shao-wu, 25; Meriden, Center Y. P. S. C. E., for Aruppukottai, 30; New London, Jun. Girls' Club of 1st ch. of Christ, toward support Rev. Chas. M. Ransom, 10; Old Lyme, Y. P. S. C. E., 10, 139 00
NEW YORK. — Deansboro, Y. P. S. C. E., toward support Rev. F. E. Jaffrey, 3; New York, Mission Study class of Broadway Tab. Cong. ch., 21, 24 00
NORTH CAROLINA. — Saluda, Mission Study class of Saluda Seminary, 5 00

168 00

Sunday Schools

CONNECTICUT. — Colchester, 1st Cong. Sab. sch., 3; Coventryville, 2d Cong. Sab. sch., 6.34; East Hartford, Cong. Sab. sch., 14.03, 23 37
NEW YORK. — Brooklyn, Willoughby-av. Cong. Sab. sch. of Clinton-av. Cong. ch., 6.27; Deansboro, Cong. Sab. sch., toward support Rev. F. E. Jaffrey, 4; Madrid, Cong. Sab. sch., 4; New Village 1st Cong. Sab. sch., Young People's class, 6; Walton, 1st Cong. Sab. sch., 26.20, 46 47
OHIO. — Toledo, Central Cong. Sab. sch., 15; Youngstown, Plymouth Cong. Sab. sch., 34.20, 49 20

119 04

INTERIOR DISTRICT

Tennessee

Lafollette, 1st Cong. ch., for Pang-Chuang, 10 00

Louisiana

Kinder, 1st Cong. ch. 11 50

Oklahoma

Goltry, 1st Cong. ch. Woman's Union, for Harpoot, 30 00

Illinois

Alton, ch. of the Redeemer, 56 00
Amboy, 1st Cong. ch. 8 00
Aurora, 1st Cong. ch., 60; E. E. Bousslough, 195, 255 00
Austin, 1st Cong. ch. 69 50
Chicago, Bethany Cong. ch., 38.16; 52d-av. Cong. ch., 34.01; South Cong. ch., 17.50; Ewing-st. Cong. ch., 9.61; Rev. Edwin N. Andrews, 5; Warren Roberts, 25; Mrs. H. E. Miles, 5, 134 28
Earlville, J. A. D. 25 00
Lagrange, 1st Cong. ch. 20 00
Loda, Cong. ch. 85 85
Oak Park, 3d Cong. ch. 25 38
Peoria, 1st Cong. ch. 110 00
Rockford, 1st Cong. ch. 62 35
Rogers Park, 1st Cong. ch. 30 00
Roscoe, Cong. ch. 6 00
Sandwich, Cong. ch. 89 90
Toulon, Cong. ch. 44 63
Western Springs, 1st Cong. ch. 34 50
Wilmette, 1st Cong. ch. 34 58
Yorkville, Cong. ch. 20 75—1,111 72

Michigan

Armada, Cong. ch. 30 87
Flint, 1st Cong. ch. 15 44
Imlay City, Cong. ch. 25 00
Kendall, Cong. ch. 4 40
St. Clair, 1st Cong. ch. 23 36——99 07

Wisconsin

Beloit, Friend, 56 05
British Hollow, Thos. Davies, 50 00
Clinton, Cong. ch. 32 05
Columbus, Olivet Cong. ch. 64 45
Delavan, Cong. ch. 18 73
Elkhorn, Cong. ch. 40 60
Fulton, Cong. ch. 4 45
Kaukauna, South Side Cong. ch. 2 67
Lake Mills, 1st Cong. ch. 8 65
Lone Rock, Cong. ch. 3 00
Madison, Plymouth Cong. ch. 5 00
Milton, 1st Cong. ch. 23 06
Milwaukee, Grand-av. Cong. ch., 35.33; Bethlehem Cong. ch., 13; Hanover-st. Cong. ch., Rev. Henry Stauffer, 10.50, 58 83
Platteville, Cong. ch. 25 45
Roberts, Cong. ch., Friend, 10 00——402 99

Minnesota

Minneapolis, Plymouth Cong. ch., toward support Rev. Alden H. Clark, 126 59
Silver Lake, Cong. ch. 49 25——175 84

Iowa

Cass, Cong. ch. 5 00
Davenport, H. T. Bushnell, 30 00
Dubuque, Immanuel Cong. ch. 30 00
Eddyville, 1st Cong. ch. 4 02
Eldora, Cong. ch. 66 00
Fort Dodge, 1st Cong. ch. 40 00
Genoa Bluff, Cong. ch. 5 40
Iowa City, Cong. ch. 10 50
Washta, Cong. ch. 5 50——196 42

Missouri

Kansas City, L. B. Rand, for work in China, 20 00
Maplewood, Cong. ch. 16 00
Meadville, Cong. ch. 10 00
St. Louis, Reber-pl. Cong. ch. Miss. Soc., for Harpoot, 15 00——61 00

North Dakota

Benedict, Cong. ch. 1 25
Dogden, 1st Cong. ch. 5 00
Elbowoods, Cong. ch. and branches, for Pang-Chuang, 5 00
Highland, Cong. ch. 3 00——14 25

South Dakota

Aberdeen, Plymouth Cong. ch. 8 93
Belle Fourche, Cong. ch. 20 50
Clark, Cong. ch. 21 00——50 43

Nebraska

Albion, Cong. ch. 24 61
Arborville, S. Ensign, for work in Turkey, 20 00
Cambridge, 1st Cong. ch. 8 29
Creighton, Cong. ch. 10 00
Indianola, Cong. ch. 13 04
Lincoln, 1st Cong. ch., 66.40; Vine Cong. ch., 53.45, 119 85
McCook, 1st Cong. ch. 26 29
Riverton, Cong. ch. 9 40——231 48

Kansas

Council Grove, Cong. ch 7 94
Kiowa, Cong. ch. 14 30
Western Park, Cong. ch. 3 00
Wilson, Rev. and Mrs. C. H. Seaver, 5; Mrs. W. H. Waterman, 2, 7 00——32 24

Montana

Twodot, Benjamin H. Towle, for Harpoot, 1 00

Colorado

Colorado Springs, 1st Cong. ch., toward support Rev. Henry Fairbank, 110 91
Fort Morgan, Ger. Cong. ch. 3 50——114 41

Young People's Societies

Arkansas.—Rogers, 1st Y. P. S. C. E., for Shao-wu, 10 00
Illinois.—Chicago, North Y. P. S. C. E., for Sholapur, 30; Millard-av. Y. P. S. C. E., 7.50; Dwight, 1st Y. P. S. C. E., toward support Rev. A. MacLachlan, 10; Waukegan, Y. P. S. C. E., for Aruppukottai, 5, 52 50
Minnesota.—Minneapolis, Pilgrim Y. P. S. C. E., toward support Rev. H. E. Haskell, 25 00
Nebraska.—Omaha, 1st Y. P. S. C. E., 6.32; Irvington, Y. P. S. C. E., 1; Santee, Pilgrim Y. P. S. C. E., for Harpoot, 9, 16 32
103 82

Sunday Schools

Illinois.—Downers Grove, Cong. Sab. sch., for Pang-Chuang, 30; Riverside, Presb. Sab. sch., 4.50; Wheaton, College Sab. sch., for Ing-hok, 25, 59 50
South Dakota.—Cottonwood, Cong. Sab. sch., 1.30; Ordway, Cong. Sab. sch., 4.09, 5 39
Kansas.—Stockton, Bethel Sab. sch. 4 10
Colorado.—Denver, Plymouth Sab. sch. 56 81
125 80

PACIFIC DISTRICT

Arizona

Tempe, 1st Cong. ch. 30 00

Washington

Christopher, Cong. ch., for Pang-Chuang, 50 00
Forks, 1st Cong. ch. 5 00
St. John, Cong. ch. 8 55——63 55

Oregon

Beaver Creek, St. Peter's Cong. ch. 6 53
Forest Grove, Cong. ch. 14 50
New Era, St. John's Cong. ch. 1 66
Portland, 1st Cong. ch., toward support Rev. Geo. W. Hinman, 100 00——122 69

California

Auburn, 1st Cong. ch. 16 40
Berkeley, L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 72 00
Campbell, 1st Cong. ch. 50 50
Escondido, Cong. ch. 55 71
Los Angeles, 1st Cong. ch., 100; J. M. S., toward support Rev. V. P. Eastman, 10, 110 00
Petaluma, 1st Cong. ch. 46 00
Pomona, Pilgrim Cong. ch. 168 75

Ramona, Cong. ch. 12 00
San Bernardino, Bethel Cong. ch. 5 00
San Francisco, 1st Cong. ch., toward support Dr. H. H. Atkinson, 460 25——996 61

Hawaii

Lihue Kauai, Mrs. M. S. Rice, 250 00
Honolulu, Central Union Cong. ch., 105.90; through Hawaiian Board, 605.55, 711 45——961 45

Young People's Societies

IDAHO.—Weiser, Y. P. S. C. E. 6 25
WASHINGTON.—W. Seattle, Y. P. S. C. E., for Harpoot, 4 85
CALIFORNIA.—Ceres, Y. P. S. C. E., 5; Pomona, Pilgrim Y. P. S. C. E., 28, 33 00
HAWAII.————, Through Hawaiian Board, 2 25
46 35

Sunday Schools

WASHINGTON.—Vaughn, Cong. Sab. sch. 3 50
CALIFORNIA.—Redlands, 1st Cong. Sab. sch., toward support Dr. C. R. Hager, 15 62
HAWAII.————, Through Hawaiian Board, 1 30
20 42

MISCELLANEOUS

Province of Quebec

Granby, Rev. Robert K. Black, 10 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For sundry missions in part, 12,320 48
(From Manhattan ch., New York City, toward support Mrs. F. B. Bridgman), 45 00
(From 1st ch., Buffalo, N. Y., toward support Rev. C. M. Warren), 15 00–12,380 48

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer* 4,400 00
16,780 48

Additional Donations for Special Objects

MAINE.—Lincoln, Cong. Sab. sch., for work, care Rev. G. P. Knapp, 2 00
NEW HAMPSHIRE.—Bennington, Mrs. Nathan Whitney, for educational work, care Miss E. M. Blakely, 35 00
VERMONT.—Essex Junction, Ardella K. Mead, for work, care Rev. M. W. Ennis, 5; Newbury, Harriet E. Keyes, toward purchase of horse for Dr. H. E. Parker, 10; Sherburne, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 7; Shoreham, Cong. ch., for work, care Rev. E. C. Partridge, 74, 96 00
MASSACHUSETTS.—Attleboro Falls, Central Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 10; Boston, Central ch., for use of Miss F. S. Allchin, 211; do., Mt. Vernon Chinese Sab. sch., for work, care Rev. C. R. Hager, 161; do., Sen. Y. P. S. C. E. of Park-st. ch., for native helper, care Rev. H. C. Hazen, 50; do., Village Cong. Sab. sch. (Dorchester), for work, care J. E. Merrill, 10; do., Roslindale Y. P. S. C. E., for native preacher, care Rev. E. H. Smith, 7.50; do., Miss C. H. Murdoch, for work, care Mrs. G. H. Hubbard, 25; do., Edwin A. Wilcox, toward horse for Dr. H. E. Parker, 5; do., A believer in Christian literature for the Bulgarians, through Miss E. M. Stone, for the *Zornitsa*, 100; Dedham, Miss M. C. Burgess, for student, care Rev. E. C. Partridge, 25; Deerfield, Y. P. S. C. E., for pupil, care Rev. Wm. Hazen, 15; Haverhill, Crowell Y. P. S. C. E. of Center Cong. ch., for Crowell ch., care Rev. J. C. Perkins, 40; do., 1st Presb. Chinese Sab. sch., for Bible-woman, care Rev. C. R. Hager, 10; Holbrook, I. H. N. Circle, K. D., for pupil, care Rev. E. H. Smith, 20; Holyoke, 2d Cong. ch., Friday Club, for use of Miss S. R. Howland, 5; Lowell, Mrs. Smith Baker, for pupil, care Rev. H. K. Wingate, 30; Marlboro, Union Cong. ch., Friends, of which 30 for native preacher and 30 for Bible-woman, care Rev. C. R. Hager, 60; Monson, Hattie Cushman, for work, care Rev. E. C. Partridge, 15; Mt. Hermon ch., for work, care Miss C. Shattuck, 25; Newton, H. A. Wilder, for do., 360; do., do., for publication work, care Rev. G. F. Herrick, 200; Northampton, Edwards Cong. ch., Mrs. S. E. Bridgman, 10, and Miss Sperry, 10, for work, care Dr. F. F. Tucker, 20; do., Miss J. H. Perry, for work, care Mrs. H. T. Perry, 5; Salem, Chinese Sab. sch., for work, care Rev. C. R. Hager, 10; Shelburne, Y. P. S. C. E., for student, care Rev. W. P. Clarke, 13.20; Springfield, South Cong. Sab. sch., Dr. Moxom's class, 5, and Miss Pierce's class, 5, for work, care Rev. T. S. Lee, 10; do., South Y. P. S. C. E., for do., 10; Stockbridge, Cong. ch., for use of Miss E. Brewer, 9.05; Woburn, Jun. Y. P. S. C. E., for work, care Mrs. J. L. Fowle, 10, 1,471 75
RHODE ISLAND.—Phenix, H. M. Clarke, for work, care Rev. G. P. Knapp, 1 00
CONNECTICUT.—East Woodstock, Cong. ch. Ladies' Miss. Soc., of which 10 for pupil, care Miss E. M. Garretson, and 10 for pupil, care Dr. H. T. Whitney, 20; Haddam, C. P. Dickinson, for work, care Dr. C. D. Ussher, 1; Hartford, Farmington-av. Cong. Sab. sch., for boys' school, care Rev. E. H. Smith, 13; Meriden, Center Cong. ch., Mrs. D. H. Loux, Robert Scovel Loux Memorial, for native worker, care Rev. L. S. Gates, 16; New Britain, South Cong. Sab. sch., Chinese Dept., for native helper and Bible-woman, care Rev. C. R. Hager, 90; Plantsville, Cong. Sab. sch., for educational work, care Rev. L. S. Crawford, 11.50; Portland, Eloise Cornwall, for educational work, care Rev. L. S. Crawford, 10; Thomaston, Lena Watrous, for pupil, Sholapur, 15; do., Friends, for pupil, care Mrs. M. L. Sibley, 20; Waterbury, 2d Cong. Sab. sch., Young Women's Bible class, for catechist, care Rev. J. C. Perkins, 7.50; West Hartford, 1st ch. of Christ, branch Bible school, for pupil, care Rev. H. G. Bissell, 12; ———, Friends, for educational work, care L. S. Crawford, 8.50, 224 50
NEW YORK.—Brooklyn, Geo. Buist, for surgical instruments, care Dr. C. D. Ussher, 5; do., Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; Hempstead, Miss A. L. Jagnow, for work, care Miss Jenny Olin, 5; Lockport, Bible class Y. M. C. A., for school work, care Rev. W. C. Bell, 5; New York, Adult Bible class, Broadway Tab. Cong. Sab. sch., of which 75 for memorial to Mrs. L. O. Lee, and 50 for student, Aintab, 125; do., North Cong. ch., for native helper, care Rev. J. P. Jones, 70; do., French Evan. ch., for use of Rev. H. A. Neipp, 10; do., C. M. Busch, for supplies or work, care Dr. C. D. Ussher, 146.10; Sherburne, 1st Cong. ch. Ladies' Foreign Miss. Soc., for use of Rev. W. N. Chambers, 50; Westchester, Arthur D. Williams, for native helper, care Rev. T. S. Lee, 75; do., Y. P. S. C. E., for native helper, care Rev. T. S. Lee, 53, 547 10
PENNSYLVANIA.—Bryn Mawr, Presb. Sab. sch., for scholarship, St. Paul's Institute, 40; East Greenville, Upper District Schwenkfelder ch. Ladies' Aid Soc., for use of Miss F. K. Heebner, 25; Philadelphia (Germantown), through Rev. D. M. Stearns, for associate for Dr. C. D. Ussher, 324.47; do., do., for orphanage, care Dr. G. C. Raynolds, 10; do., E. M. and M. C. Wistar, for associate for Dr. C. D. Ussher, 10; do., Isabella Manderson, for do., 100; do., Mrs. Josephine Sailer, for do., 25; do., Friends, for supplies, care Dr. C. D. Ussher, 6; Pittsburg, Joseph J. Tillinghast, for reconstruction work in Turkey, 50; West Chester, Mrs. Hammond and Mrs. Sheppard, for supplies, care Dr. C. D. Ussher, 59.02; West Philadelphia, Thomas Montgomery, for associate for Dr. C. D. Ussher, 25, 674 49

OHIO. — Cleveland, Andrew Auten, for work, care Rev. E. C. Partridge, 125; Marysville, Y. P. S. C. E., for reconstruction work in Turkey, 5; Oberlin, Shansi Memorial Asso., Oberlin College, for native helper, care Rev. P. L. Corbin, 60.50; ———, Friend, for reconstruction work in Turkey, 100, 290 50

MARYLAND. — Baltimore, The mother of the late Wm. Cross Moore, in memoriam, for widows and orphans, care Miss A. C. Salmond, 50 00

DISTRICT OF COLUMBIA. — Washington, Mrs. Clara S. Hay, through Miss E. M. Stone, for the *Zornitsa*, 100; do., Ellis Spear, for work, care Rev. M. W. Ennis, 10; do., Mrs. F. C. Wellman, for work, care do., 2, 112 00

NORTH CAROLINA. — ———, Friend, for Okayama Orphanage, 2 50

SOUTH CAROLINA. — Greenwood, Y. P. S. C. E., Brewer Normal School, for industrial school, Sholapur, 8 14

TENNESSEE. — Grand View, Cong. ch., 10, Sab. sch., 5, and Y. P. S. C. E., 8, all for Williams Hospital, 23 00

TEXAS. — Dallas, Mrs. E. A. Geen, for Bible-woman, care Rev. C. R. Hager, 35 00

ILLINOIS. — Chenoa, Louise J. Myers, for pupil, care Mrs. G. G. Brown, 5; Chicago, Grace Cong. Sab. sch., for native helper, care Rev. H. G. Bissell, 12.50; do., A. N. Vartabedian, for student, care Rev. C. C. Tracy, 66; Lisle, Cong. ch., for native pastor, Herrick Memorial ch., Madura, 40; Rock Island, Geo. N. Taylor, for Bible-woman, care Rev. L. S. Gates, 20; Shabbona, Cong. Sab. sch., for pupil, care Rev. R. A. Hume, 5; Wheaton, College ch., for student, care Dr. F. F. Tucker, 25; Woodstock, Cong. ch. Miss. Soc., for pupil, care Rev. T. D. Christie, 15; ———, Friend, for work in Japan, 1, 189 50

MICHIGAN. — Detroit, Mrs. Stearns, for freight on drugs, care Dr. C. D. Ussher, 30; Olivet, Mrs. L. E. Lamphear, for use of Dr. H. N. Kinnear, 2, 32 00

WISCONSIN. — Madison, Plymouth Cong. ch., for work, care Miss Helen E. Chandler, 8 00

MINNESOTA. — Duluth, A. W. Frick, for Williams Hospital, care Dr. F. F. Tucker, 30; Minneapolis, Lyndale Sab. sch., for native worker, care Rev. Wm. Hazen, 30; St. Cloud, Gertrude Cambell, for pupil, care Miss E. M. Atkins, 5, 65 00

IOWA. — Des Moines, Mrs. Mary Bentley, deceased, of which 50 for school, care Rev. B. K. Hunsberger, and 50 for work, care Rev. J. P. McNaughton, 100; Mt. Vernon, Mrs. W. S. Ebersole, for use of Mrs. S. S. Dewey, 32; Newton, Ella A. Flagg, for Mary L. Flagg Memorial, Melur, 100, 232 00

NEBRASKA. — Indianola, Flora B. Quick, for work, care Rev. E. W. Ellis, 5 00

KANSAS. — Topeka, Central Cong. ch. Int. Y. P. S. C. E., for work, care Rev. H. A. Maynard, 12 50

COLORADO. — Grand Junction, Cong. Sab. sch., Two classes, for pupil, care Miss R. M. Bushnell, 17 00

CALIFORNIA. — Escondido, Dr. and Mrs. James Bradley, of which 75 for native evangelist, care Rev. C. R. Hager, and 25 for medical and surgical work, care Dr. H. N. Kinnear, 100; Pasadena, 1st Cong. ch., for work, care Rev. C. R. Hager, 62.65; Pomona, Mr. and Mrs. W. E. Corwin, for pupils, care Miss R. M. Bushnell, 6; San Diego, 1st Cong. ch., S. E. T., for work, care Rev. C. R. Hager, 40, 208 65

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY

H. W. Barker, Toronto, Ontario,
Treasurer

For work, care Dr. T. B. Scott, 15 00

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS

Miss Sarah Louise Day, Boston,
Treasurer

For work, care Mrs. W. C. Bell,	10 00	
For work, care Mrs. W. C. Bell,	5 00	
For work, care Miss A. S. Dwight,	10 00	
For church at Ekizolook,	5 00	
For use of Miss C. Shattuck,	10 00	
For kindergarten, care Mrs. E. F. Carey,	2 50	
For kindergarten, care Mrs. E. F. Carey,	4 50	
For pupil, care Dr. Ruth P. Hume,	20 00	
For pupils, care Rev. H. G. Bissell,	36 00	
For work, care Mrs. J. E. Abbott,	40 00	
For pupil, care Rev. B. K. Hunsberger,	30 00	
For work, care Rev. J. P. Jones,	10 00	
For pupil, care Miss Edith Gates,	5 00	
For use of Mrs. E. Fairbank,	25 00	
For pupils, care Rev. H. C. Hazen,	4 00	
Toward piano, care Miss R. P. Ward,	5 00	
For pupil, care Miss H. L. Osborne,	10 00	
For work, care Rev. Mark Williams,	5 00	
For pupil, care Mrs. E. W. Ellis,	10 00	247 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR

Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer

For Girls' School, Kortcha,	25 00	
For work, care Mrs. M. L. Sibley,	13 50	38 50

From CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS

Miss Emily Thompson, Toronto, Ontario,
Treasurer

For native teacher, care Rev. C. R. Hager,	30 00	
For work, care Rev. F. W. Macallum,	5 00	35 00

Income St. Paul's Institute

For St. Paul's Institute,	364 58
	5,042 71
Donations received in May,	38,246 83
Legacies received in May,	1,681 29
	39,928 12

Total from September 1, 1908, to May 31, 1909. Donations, $415,697.14; Legacies, $66,501.83 = $482,198.97.

Abbott Fund

NEW JERSEY. — East Orange, 1st Cong. ch. 12 50

Ruth Tracy Strong Fund

For Expense

MASSACHUSETTS. — Dedham, Miss M. C. Burgess, 5 00

Mindanao Medical Work

NEW YORK. — New York, Mindanao Medical Mission Association, 375 00

The New Hiram Bingham

NEW HAMPSHIRE. — Wakefield, Cong. Sab. sch.	2 40
MASSACHUSETTS. — Belchertown, Mrs. Alice L. Kendall, 1; Boston, Park-st. Cong. Sab. sch., 24.50; through W. B. M., 2; Fisherville, Union Cong. Sab. sch., 4,	31 50
CONNECTICUT. — North Woodstock, Cong. Sab. sch., .40; Old Lyme, 1st Cong. Sab. sch., 10,	10 40
NEW YORK. — Flushing, Cong. Sab. sch.	24 08
NEW JERSEY. — East Orange, 1st Cong. Sab. sch.	5 20
OHIO. — Rock Creek, Cong. Sab. sch.	3 80
ILLINOIS. — Chicago, Plymouth Cong. Sab. sch., 6; Elgin, Jun. League of 1st Cong. ch., 4.50; La Salle, 2d Cong. Sab. sch., 22.30,	32 80
WISCONSIN. — River Falls, Cong. Sab. sch.	5 00
IOWA. — Whiting, Prim. class, Cong. Sab. sch.	2 10
SOUTH DAKOTA. — Wakonda, Cong. Sab. sch., 2.50; Houghton, Cong. Sab. sch., .85,	3 35
KANSAS. — Tonganoxie, 1st Cong. Sab. sch.	3 30
CALIFORNIA. — Los Angeles, 1st Cong. Sab. sch., .30; Pasadena, Lake-av. Cong. Sab. sch., 4.50; Santa Cruz, Cong. Sab. sch., 5,	9 80
BULGARIA. — Friends in Monastir and Salonica,	1 80
MICRONESIA. — Ocean Island, Friends,	132 84
	268 37

Correction. — In January *Herald* Platteville, Wis., Cong. Sab. sch., 6.70, should read Platte Ridge.